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Se'âdet-i Ebediyye

Endless Bliss

SIXTH FASCICLE

Hüseyn Hilmi Işık

Second Edition

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NOTE

This book is a translation of **Se’âdet-i Ebediyye,** which was originally written in Turkish.

The Turkish original of the book **Se’âdet-i Ebediyye** consists of three parts, all of which add up to well over twelve hundred pages.

We have translated the entire book into English and published our translations in six individual fascicles.

Se’âdet-i Ebediyye is a book prepared according to the Hanafî Madhhab. There is not a single bit of knowledge or a word which contradicts the creed of Ahl-i Sunnat wa’l Jamâ’at in this book.

This is the sixth fascicle. We invoke Allâhu ta’âlâ for help, so the book may reach our dear readers.

A Warning: Missionaries are striving to advertise Christianity; Jews are working to spread out the concocted words of Jewish rabbis; Hakîkat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam; and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and side with the right one of these choices and will help to spread it for salvation of all humanity. There is no better way and more valuable thing to serve humanity than doing so.

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SE'ÂDET-İ EBEDİYYE
ENDLESS BLISS
CONTENTS of the SIXTH FASCICLE

1 – HALÂL, HARÂM, and the DOUBTFUL

This chapter is the translation of an excerpt borrowed from the fourth chapter of the second part of **Kimyâ-i-se'âdet**:

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: "**It is farz for,** (i.e. incumbent upon,) **every Muslim to earn** (a living) **by way of halâl**." Earning by way of halâl, in its turn, requires learning what is halâl. Halâls and harâms are known clearly. What is difficult to know is the doubtful area between the two. A person who fails to avoid the doubtful will fall into harâms. This subject, therefore, should cover an extensive area of knowledge to impart. We have provided detailed information in our book entitled **Ihyâ-ul-'ulûm**. In this chapter we will briefly dwell on some salient points of sweeping generality, arranging them in four articles. [Three of those four articles are given in this chapter.]

1– **Merits of earning by way of halâl, and thawâb for doing so**: The fifty-second [52] âyat-i-kerîma of Mu'minûn Sûra purports: "**O My Prophets** 'salawâtullâhi 'alaihim ajma'în'. **Eat what is pure and halâl and worship Me in due manner**!" For this reason, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: "**It is farz for every Muslim to earn by way of halâl**." At another occasion the Most Blessed Prophet stated: "**If a person eats** (only) **whatsoever is halâl without mixing any harâm with it for forty days running, Allâhu ta'âlâ will fill his heart with nûr** (spiritual lights). **He will make Hikmat flow like rivers into his heart. He will remove worldly love from his heart**." [It is not sinful to work in order to earn what is worldly. What is sinful is to love what is worldly and to attach one's heart to the world.] Sa'd bin Abî Waqqâs 'radiy-Allâhu 'anh', (a Sahâbî, the seventh earliest Muslim, and one of those most fortunate ten Muslims who are called the **'Ashara-i-mubash-shara** because they were given the glad tidings that they would enter Paradise after death,) one day entreated: "Yâ Rasûlallah (O Messenger of Allah)! Please invoke a blessing on me so that Allâhu ta'âlâ will accept all my prayers!" The following hadîth-i-sherîf contains the reply of the Best of Mankind: "**Consume food only if it is halâl, so that your prayers will be accepted**!" Another hadîth-i-sherîf reads: "**There are many people who eat food that is harâm and wear clothes that are harâm. And it is those very people who raise their hands and say prayers. How could prayers of that sort ever be acceptable**?" At another occasion our Blessed Prophet stated: "**Consumers of food that is harâm shall find no acceptance for their acts of**

worship, farz and sunnat ones alike.” [That is, they shall not attain any thawâb.] At some other time he stated: “**Supposing a person is wearing clothes that he bought for ten liras one lira of which had been earned by way of harâm. None of the prayers of namâz that he performs with those clothes on will be accepted**.” He stated at another occasion: “**A body fed on harâms deserves to burn in fire**!” Again, he stated: “**Those who do not consider whether their property has come to them by way of halâl or harâm shall not attain pity on the part of Allâhu ta’âlâ, regardless of the direction whence they have been hurled into Hell**.” Again, he stated: “**Worship consists of ten divisions, nine of which cover earning by way of halâl**.” He stated at another occasion: “**A person who comes back to his home, tired, because he has worked and earned by way of halâl, will go to bed sinless**. (And the next morning) **he will get up as a person beloved to Allâhu ta’âlâ**.” Again, he stated: “**Allâhu ta’âlâ declares: I shall be shamed out of calling to account people who avoid** (food, clothes, etc. that are) **harâm**.” He stated: “**One dirham of fâiz** (received or given) **is more sinful than committing thirty acts of fornication**.” And again, he stated: “**Alms given out of property that has been acquired by way of harâm will not be accepted. As long as property of that sort is kept, it will serve him as a travel allowance until he arrives in his destination, Hell**.”

One day Abû Bakr ‘radiy-Allâhu ’anh’ drank the milk brought to him by his servant. Afterwards, however, when he found out that the milk had not been obtained by way of halâl, he inserted his finger to induce vomiting. So great was the trouble he had expelling the milk out of himself that people around him thought he was dying. Then he entreated, “Yâ Rabbî (O my Allah)! I have done my best! I trust myself to Your Care against the motes that may have remained in my stomach and in my veins!” The same was done when (he found out that) he had drunk the milk obtained from the camels of zakât belonging to the Beyt-ul-mâl and given to him by mistake. ’Abdullah bin ’Umar ‘radiy-Allâhu ’anhumâ’ stated: “Perform namâz until you become hunchbacked and fast until you become as thin as a hair; it will not be accepted unless you avoid harâms.” Sufyân-i-Sawrî ‘rahmatullâhi ’alaih’ stated: “A person who gives alms or has a mosque built or performs another act of charity out of money that is harâm is like one who washes his dirty clothes with urine, which in turn would mean to make the clothes even dirtier.” Yahyâ bin Mu’âz ‘rahmatullâhi ’alaih’ stated: “Obeying Allâhu ta’âlâ is like a

treasure. The key to this treasure is to say prayers, and the notches of the key are the food that is halâl." Sahl bin 'Abdullah Tusterî 'rahmatullâhi 'alaih' stated: "Four things are essential for attaining true îmân: To perform all acts of worship that are farz with adab; to eat food that is halâl; to avoid all harâms, those that are seen and the ones that cannot be seen alike; to observe these three essentials with patience till death." Our superiors stated: "If a person eats doubtful food for forty days running, his heart will become dark and stained." 'Abdullah ibni Mubârak 'rahmatullâhi 'alaih' stated: "I would prefer returning a doubtful qurush to its owner to giving a thousand liras as alms." Sahl bin 'Abdullah Tusterî stated: "If a person eats food that is harâm his seven limbs will willy-nilly be sinning. Limbs of people who eat food that is halâl will be worshipping. Charitable acts will be easy for them." There is many another hadîth-i-sherîf, in addition to a number of statements made by our superiors, about the importance of earning by way of halâl. It is for this reason that people of wara' very strictly avoided harâms. One of them was Veheb bin Verd 'rahmatullâhi ta'âlâ 'alaih', (d. 153 [770 A.D.],) who would not eat something before finding out whence it had come. One day his mother gave him a cup of milk. He asked his mother where and from whom she had bought it and about the source of the money she had paid for it. After finding out about all these things, he asked where the sheep had grazed. It had grazed at a field where other Muslims had rights. He would not drink it. His mother said, "My son? May Allah have mercy on you. Drink it!" He did not drink the milk, and he said, "I would not like to attain His Mercy by sinning against Him." Bishr-i-Hâfî 'quddisa sirruh' was asked about his source of living. "The same source as all others consume from. Yet there is a whole lot of difference between a person who consumes and then rejoices and one who consumes and then weeps," was his reply.

2– **Levels of wara' concerning halâls and harâms**: There are levels of halâls and harâms. There are some things that are halâl, while others are both halâl and beautiful. And there are still other halâls that are even more beautiful. Harâms, on the other hand, range from very bad versions to lesser bad ones. By the same token, illness varies vastly in levels of vehemence. There are five levels of people's avoiding harâms and doubtful situations:

First level is the wara' of all Muslims and consists in avoiding things which Islam categorizes as harâms. This is the lowest level. People bereft of this little wara' have no 'adâlat at all. These

people are called **’âsî** and **fâsiq** [bad, evil] people.[1] This lowest level has some sub-levels. For instance, it is harâm to purchase someone’s property with their consent but by way of a sale termed fâsid bey’, (and which is explained in detail in the thirty-first chapter of the fifth fascicle of **Endless Bliss**). On the other hand, it is another act of harâm, and an even a worse one, to extort it by using force. And it would be a more vehement act of harâm to extort an orphan’s or poor person’s property. An even worse act of harâm would be to buy something with an interest (fâiz). The more vehement an act of harâm, the more torment will it incur, and the less will be the likelihood of forgiveness. Likewise, honey exacerbates diabetes. Sugar, however, is more harmful. The more sugar a diabetic takes, the more harm will he cause to himself. People who read books of fiqh will know all of halâls and harâms. However, it is not wâjib for everybody to read all the teachings of Fiqh. For instance, it is not necessary for people with no shares from the kind of property called ghanîmat or the money termed jizya to read about the branches of (Islamic knowledge of Fiqh pertaining to) ghanîmat and jizya. Yet it would be wâjib for them to learn those branches if they needed them. It is necessary for artisans and tradesmen to learn the teachings of bey’ and shirâ (buying and selling). On the other hand, it is wâjib for workers to know the sub-branches pertaining to wages and rentals. Every branch of art has its own branch of knowledge. So it is wâjib for every artisan to learn the knowledge of his branch.

Second level is the wara’ of the sâlih [good] people, and subsumes avoiding the doubtful as well as the harâms. There are three groups of the doubtful: It is wâjib to avoid some of them, (the first group,) and others, (the second group,) are mustahab to avoid. And there are still others, (the third group,) to avoid which is sheer doubt and distrust, which in turn is something useless. An example of this is to avoid eating game hunted on the far-fetched speculation that the game may have been someone’s personal property; [or not to go to the butcher’s to buy meat on the distrust that the meat being sold there may be from animals killed in a manner counter to Islamic principles such as by a disbeliever without a heavenly book or by a murtadd or (by a Muslim but) without saying the Basmala[2];] or to evacuate the house that one

[1] Please see the fortieth chapter of the fifth fascicle of **Endless Bliss**, which, as well as the fourth fascicle, provides definitions of these terms.

[2] The Basmala is said as follows: “Bismillâh-ir-Rahmân ir-Rahîm.” It is

borrowed as an ’âriyat[1] only because one surmises that its owner may have been dead and so it may now be owned by the inheritors. Unless there is a justifiable ground for such speculative surmises, they are only useless and groundless doubts and suppositions.

Third level is the wara’ of (those people who are called) muttaqîs (because they fear Allâhu ta’âlâ very much); it is to avoid things that are feared to be harâm or doubtful although they are halâl and not harâm or doubtful. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated: “**A Muslim cannot be a muttaqî unless he avoids something dangerless for fear of something that is dangerous!**” ’Umar ‘radiy-Allâhu ’anh’ stated: “For fear of falling into harâms we refrained from nine-tenths of halâls.” It was for that reason that a person who was owed a hundred dirhams of silver would accept only ninety-nine dirhams of it (from the debtor). He would not accept more than that less he should (by mistake) be paid back more than the amount due to him. ’Alî bin Ma’bed ‘rahmatullâhi ta’âlâ ’alaih’, (d. 218 [833 A.D.], one of the disciples of Imâm Muhammad ‘rahmatullâhi ta’âlâ ’alaih’,) relates: I was a tenant in a house. One day I wrote a letter to someone. It occurred to me that I should dry the ink by using the dust on the wall. But I hesitated, thinking that I should not do so since the wall was not my property. At last I decided that so little an amount would not harm anyone. I took some dust from the wall and dried the ink. That night I dreamed of someone who was saying to me, “Those who say that the dust from the wall will not harm anyone will see it on the morrow, when the Judgment Day comes.” People who have attained this level shun from the least likelihood, for they fear that that likelihood may turn out to be very grave. They are wise enough, after all, to beware from something that may cost them a downfall from the level of muttaqîs in the Hereafter. For that matter, one day, when the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’ saw (his blessed grandson) Hasan bin ’Alî ‘radiy-Allâhu ’anhumâ’ put a date from the property of zakât into his mouth, he stated, “**Dirty! It’s dirty! Throw it away!**” They brought Khalîfa ’Umar bin ’Abd-ul-’Azîz some musk from the property of

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necessary to say the Basmala when starting to do something which Islam commands, advises, or allows, and sinful when starting something which Islam prohibits or advises not to do.

[1] Please see the thirty-seventh chapter of the fifth fascicle of **Endless Bliss** for information about **’âriyat**.

ghanîmat. He clogged his nose and said, “What we enjoy of it is its sweet smell, which in turn is the Muslims’ right.” One night one of our superiors was waiting upon an invalid. When the invalid was dead he put the oil lamp out. “The oil of this lamp belongs from this moment on to his inheritors by rights,” he stated. ’Umar the Khalîfa ‘radiy-Allâhu ’anh’ had in his home some musk that he had reserved from the property of ghanîmat. One day, when he came home he smelled an odour of musk on the headgear that his spouse was wearing, and queried. When the blessed spouse explained, “As I was putting the musk in its place it made my hand smell. So I rubbed my hand on my headgear,” ’Umar ‘radiy-Allâhu ‘anh’ took the headgear and washed it until the smell was completely gone, and gave it back. It was only a smell, after all. But ’Umar ‘radiy-Allâhu ’anh’ did so lest it should set a precedent. Another underlying motive was to attain the thawâb peculiar to the muttaqîs by refraining from something halâl lest he should be vulnerable to a harâm. When Ahmad bin Hanbal ‘rahmatullâhi ta’âlâ ’alaih’ was asked if a person who had found a piece of paper with a hadîth-i-sherîf could copy it without asking its owner, his answer was: “No.”

If a person indulges too heavily in worldly occupations, which are halâl in essence, he will lapse into doubtful practices. He who consumes too much of halâls is likely to fail to attain to the level of muttaqîs. For, a stomach stuffed with halâls will stir the carnality inherent in the body, which in turn may urge one to do things not permissible. One such possible danger is titillated propensity to looking at women and girls. Also augmentative of worldly avarice is to cast a covetous eye on people of wealth and position. A person who does so will try to be like them, eventually falling victim to the insatiable greed of hoarding goods of harâm. As a matter of fact, Rasûlullah “sall-Allâhu ’alaihi wa sallam’ stated: “**Setting one’s heart to the world is the prime mover of all sins**.” Indeed, fondness for things that are mubâh will turn the heart towards the world and whet one’s appetite for an inordinate amount of worldlies, which in turn is impossible without recourse to wrongdoing. The more intently a person thinks about hoarding worldlies the more forgetful will he be of Allâhu ta’âlâ. And a heart forgetful of Allâhu ta’âlâ is the originator of all vices. One day Sufyân Sawrî and someone he knew were standing outside the door of (the former’s) house, when a man excessively well dressed walked past. Sufyân remonstrated his friend, who was looking at the man: “He would

not be wasteful like that were it not your looks. You contribute to his sin of wasting.” [By the same token, people who listen to hâfizes’ singing-like recitals of the Qur’ân al-kerîm and mawlîds are their accomplices in sinning. People who cause others to commit sins will be tormented (in the Hereafter) no less vehemently than the sinners themselves.]

Fourth level is the wara’ of (extremely pious people who are called) Siddîqs, (and) who avoid also halâls that are not feared to entail harâms. What they beware in those halâls is that one of the geneses of those halâls may have contained harâms. Bishr-i-Hâfî ‘qaddas-Allâhu ta’âlâ’, for one, would not drink water from fountains built by Sultâns or their men. Some of those blessed people, on their way for hajj, would not eat grapes from vineyards irrigated with the systems built at the behest of Sultâns. Another one of them, one night, would not fasten the broken thong of one of his sandals by utilizing the light provided by the Sultân passing by. One night a woman was spinning thread, when the Sultân passed by. Lest she should spin her thread with the Sultân’s light she stopped spinning and waited until the Sultân was gone. Zunnûn-i-Misrî was imprisoned ‘qaddas-Allâhu ta’âlâ esrârah-ul’azîz’. He suffered hunger for days on end. A women sent him food, which she had prepared with the money she had earned selling thread. He would not eat it. The woman felt hurt when she heard about his refusal. She wanted to know why he would not eat something which he knew she had prepared by spending halâl money. “Yes, the food was halâl,” he explained. “Yet it was brought to me in a dish that belonged to someone cruel.” Indeed, the food was taken to him in the jailer’s dish.

Siddîqs have the highest level of wara’. However, what people below that level assume to have is downright distrust. Such people will not eat anything from the hands of fâsiq people. That should not be the case. People that must be bewared from in this respect are not fâsiq people; they are cruel people. A cruel person is one who battens upon others’ rights. What he eats is harâm. But why should a fornicator’s earnings be harâm while fornication is not a means whereby he earns his living. It is wara’ to avoid harâms. Yet it is not wara’ to have misgivings as to the cleanness of the clothes you have laundered or as to the cleanness of the water you have been using. Siddîqs did not harbour such misgivings. They would make ablution with any water they found. Misgiving had about the clothes one wears or about the water one uses bears towards

ostentation, which in turn is something that the human nafs[1] relishes. The wara' that siddîqs have is purity of heart. It is this that people cannot see, and it is for this reason that the nafs loathes it.

Fifth level is the wara' possessed by (those chosen slaves of Allâhu ta'âlâ who are called) muqarrabs and muwahhids. They refrain from doing anything, from eating or drinking anything, from any sort of resting, and from saying anything that will not be for the Grace of Allâhu ta'âlâ. One day Yahyâ bin Mu'âz 'qaddas-Allâhu ta'âlâ esrârah-ul'azîz' took some medicine. His spouse said to walk up and down in the room. He said, "I don't see why I should do so. I reckon that for thirty years I have not even moved unless it would be for the Grace of Allâhu ta'âlâ'." These people do not move unless they intend do do something pious. Their eating and drinking are intended for mustering the mental and physical energy for worship. Every statement they make is intended for the sake of Allah. They deem it harâm for themselves to make other intentions.

We are writing about these levels so that we should read and hear and thereby make an assessment of ourselves. How far away we are from the first level. When it comes to words, we talk incessantly. We ask and talk about angels, about heavens, about how Doomsday will take place, about the Attributes of Allâhu ta'âlâ. When it comes to halâls, harâms, and the commandments of Allâhu ta'âlâ, our talking comes to a halt. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: "**The worst people are those who lead an idle life in luxurious houses, eating various delicious kinds of food, wearing colourful clothes, and spending their time saying things that are unnecessary but which give pleasure to listeners**."

3– **Halâls and harâms**: Many people look on all sorts of worldly property as harâm. According to some people, on the other hand, most of the things in the world are harâm. There are three groups of people in this respect: Some people take the matter to extremes and say that the only kinds of food they eat are those which are beyond a shadow of a doubt, such as fruit, fish, and game. Others say that they sit idly and eat whatever they like and indiscriminately. There is a third group who say that everything should be eaten; only, however, as much as necessary. These three

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[1] The nafs is something extremely wicked inherent in the human nature. Everything it relishes and likes is against the Grace of Allâhu ta'âlâ.

groups are all wrong. The truth is this: “**Halâls are in the open. Harâms, too, are in the open. Between these two are the doubtful. Such will be the case till the end of the world**.” As a matter of fact, Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated so.

Those who say that worldly property is mostly harâm are wrong. Yes, there are many harâms. Yet they do not constitute a major part of worldly property. There is difference between saying, “There are many of them” and saying, “Most of them are... .” As a matter of fact, there are many invalid people, many tradesmen, and many soldiers. Yet these people are not most of the human beings. There are many oppressors. Yet greater is the number of the people being oppressed. We have explained this subject in detail in our book entitled **Ihyâ-ul-’ulûm**.

It should be known that people have not been commanded to “eat things that are definitely harâm and which Allâhu ta’âlâ knows to be halâl!” That would have been something that no one would be able to do. Perhaps what they have been told to do is this: “**Eat what you know to be halâl!**” Thereby they have been commanded to eat things that are not obviously harâm, which in turn is quite possible for anyone to do. As a matter of fact, Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ made an ablution by using the water in a heathen’s pitcher. The Sahâba ‘alaihim-ur-ridwân’ would accept and drink water offered by unbelievers. This they would do in the face of the fact that it is harâm to eat dirty, impure things and that unbelievers, in turn, are mostly uncleanly people with their hands and pots and pans smeared with wine and who eat (meat that is termed) lesh, [i.e. the flesh of an animal which, edible in essence as it may be, has been killed without saying the Basmala, (i.e. the Name of Allâhu ta’âlâ,) or in a manner other than jugulation.] The reason for this policy of theirs was an awareness of the principle that “something offered (to a Muslim to eat) should be accepted and eaten unless the food (or drink) offered is apparently unclean. In the cities that they had conquered from disbelievers, they would eat the cheese that they bought from disbelievers with a Heavenly Book. So they did, not because there did not exist people who sold hard drinks, or exchanged fâiz, or set their hearts to the world, among the non-Muslim populations of those cities. With respect to this subject, there are six groups of people:

First group are strangers, who are not known to be sâlih or fâsiq people. Supposing you are new in a village. Buying and selling with any one of its inhabitants will be permissible. Property held by any

of the villagers must be admitted to be their own property. It must be considered to be halâl and fit for purchase unless there is a symptom to show that it is harâm. It will be wara' not to transact buying and selling with them and to look for someone you know to be sâlih. Yet it is not wâjib to do so.

Second group are people who you know are sâlih. It is permissible to eat food that is their property. It is not wara' not to eat the food that they offer. In fact, it may be a misgiving. Moreover, it will be sinful to decline their offer if they should feel hurt. Sû'i zan towards sâlih people, i.e. to entertain an evil opinion of them, is a sin.

Third group are cruel, oppressive people. It is not permissible to buy or receive something from highwaymen, from thieves, from people like Sultân's men, or from people who have earned their property entirely or mostly by way of harâm. The only people whose property is permissible to buy are those who are known to have earned it by way of halâl or whose property bears the symptoms of being halâl.

As is explained in the final section of the book entitled **Hadîqa**, wara', i.e. attention with respect to halâls and harâms, is more important than attention with respect to ablution and najâsat[1]. However, the time we live in has made it very difficult to observe halâls and harâms, so much so that one has trouble following the easiest fatwâ of Abul-lays-i-Semerqandî. According to that fatwâ, if it is believed that most of the property of a person is halâl, it will be permissible to accept a present given by that person or to transact buying, selling and renting with him. Transactions of this sort are not permissible with a person most of whose property is not believed to be halâl. For, property known to be harâm will not slip out of its being harâm by travelling from one owner to another. There is a qawl (scholarly report) stating that property that is harâm, when it is inherited, will be halâl for the inheritor. Yet that qawl is dâ'îf (weak). It is stated as follows in the fatwâ of **Qâdî Khân**: "In this time of ours it has become impossible to avoid doubtful property. Now it is wâjib for Muslims to avoid things that they know for certain are harâm." And now, (in our time, that is,) this job has become even more difficult. For, it was stated in a hadîth-i-sherîf: "**Each and every following year will be worse than**

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[1] Please see the sixth chapter of the fourth fascicle of **Endless Bliss** and also the **GLOSSARY** appended to the same fascicle.

the one previous to it.” Therefore, wara’ and taqwâ to be practised today is to protect one’s heart and tongue and all one’s limbs against harâms and not to torment human beings and animals and to pay the laborer’s wage immediately, and not to utilize anyone’s labour, be it one’s disciple’s, without their heartful consent.

Property possessed by others should be looked on as their own property. If it is clearly known that a certain person has obtained his property by one of the (Islamically) illegal ways such as extortion, cruelty, bribery, theft, oppression, and perfidy, [or by selling hard drinks,] that property will not be his property. It will not be halâl to accept that property from him, to use it, or to eat it (if it is something to eat), or to drink it (if it is something to drink). His other property will be accepted as his own. It will not be harâm to accept them in case he offers them. If he has mixed the property he obtained by way of harâm with his (legal) property, or different units of harâm property with each other, the mixture is termed **mulk-i-habîth**. When he offers something from this mixture, it will be permissible for the second person to accept the property or money that he does not know to be harâm. For, according to Imâm A’zam Abû Hanîfa, if a person has mixed money that he obtained by way of harâm [or which was entrusted to him for safekeeping] with his own money or the first two with each other and cannot separate the halâl ingredients from the harâm ones (or two different harâm ingredients making up the mixture from each other), all the mixture will be his own mulk-i-khabîth, and it will be necessary for him to repay the harâm ingredients to their rightful owners from his other halâl property. It is permissible for him to use this mulk-i-habîth after the repayment. However, it is never permissible to use property that has become one’s mulk-i-habîth (tainted property) by way of an agreement that is termed fâsid[1]. It is stated as follows in the final part of the chapter dealing with namâz of the book entitled **Bezzâziyya**: “If a person acting as the deputy of rich people to pay their zakâts to poor people mixes the zakâts he has collected with one another, the entire mixture will become his own property, and he will have given alms from his own property. The zakâts of the rich people will not have been paid. So he will have to pay the rich people the same amounts as he collected from them. If the poor people had given permission to this person beforehand, he would have collected the zakâts on

[1] Please see the sixth chapter of the fourth fascicle of **Endless Bliss** and also the **GLOSSARY** appended to the same fascicle.

their behalf as their deputy, the zakâts would have been paid, since the mixture would have been the poor's property." It is stated in the book entitled **Jâmi'ul-fatâwâ**: "It is not halâl to engage in trade before having learned Islam's teachings on bey' and shirâ (buying and selling). Every tradesman should find a scholar learned in the Islamic branch of Fiqh, consult with him in doing his business, and thereby safeguard himself against fâiz (interest) and against buying and selling transactions that are fâsid."

Imâm Kerkhî states as follows in his fatwâ: "Mebî' (property for sale) purchased without the themen that is harâm having been shown, will be halâl for the purchaser. (Please see the twenty-ninth chapter of the fifth fascicle of **Endless Bliss** for detailed information on terms such as mebî' and themen.) If, during the agreement, the themen that is known to be harâm is present, and is shown (to the seller), and if it is this (harâm) themen that is given to the seller, the purchaser will possess the mebî' in (a state termed) khabîth." It is stated as follows towards the end of the chapter dealing with ruinations incurred by one's speech of the book entitled **Hadîqa**: "If it is known that a certain unit of property has been acquired by way of harâm, such as by extortion, by theft, or by perfidy, it will not be halâl to accept and take it as a gift or as alms or in the name of mebî' or themen and price, or to hire and use it. Only, it will be halâl for an inheritor of such property to accept it when he does not know its owner or owners. If it is not known well that the property in question is harâm because it has been acquired by (one of) the aforesaid ways, it will be permissible to accept and take it, regardless of the (licit) manner one is offered it."

Fourth group are owners of property most of which is halâl but which has been tainted with some harâm elements. Supposing a villager served the Sultân also and received something from him, or a tradesman transacted business with the Sultân's men; property owned by such people is halâl. Permissible as it is to transact buying and selling with such people, it will be a valuable state of wara' to avoid doing so. 'Abdullah bin Mubârak 'rahmatullâhi ta'âlâ 'alaih', (118-181 [797 A.D.],) received a letter from his deputy in Basra, saying, "We have been doing buying and selling business with people who have been transacting business with the Sultân's men." His answering letter read as follows: "Do not buy anything from them if they are not transacting business also with people other than the Sultân's men. If they are transacting with others as well, then transact with them!"

Fifth group are people who are not known to be cruel and whose property is not known well, but who bear symptoms of being cruel (zâlim) people, such as wearing apparels peculiar to zâlim people. Transaction with them must be avoided, unless it is known that the commodities in their possession is halâl.

Sixth group are people not clad in apparels peculiar to zâlim people but identifiable by the signs of fisq that they bear. Among such signs of fisq are wearing clothes of silk and/or gold rings and/or watches, which are harâm (for men), consumption of alcohol, and talking with nâ-mahram women[1]. If a person who commits sins of that sort believes that they are sinful acts and admits that he is guilty, it will not be harâm to transact with that person. For, his sinning will not make his property harâm. We may conjecture that a person who does not avoid sinning will normally not mind having property that is harâm; yet a person's property cannot be judged to be harâm upon that conjecture. In fact, no one is sinless. There is many a sinner who dreads human rights.

[A person who does not see any difference between halâls and harâms and who does not attach importance to avoiding harâms has become a murtadd, [i.e. an enemy of Allah.] Buying and selling must not be done with him. Property in his possession is not his property. His nikâh is not sahîh (valid). He cannot inherit property from Muslims. He is not a Muslim even if he utters the Kalima-i-shehâdat, performs namâz, and says that he is a Muslim. His statements to this effect and his acts of worship must not be believed. He has to repent of the thing that has caused him to go out of Islam, and he has to make tawba. The author 'rahmatullâhi ta'âlâ 'alaih' of the book entitled **Durr-ul-mukhtâr** states: Supposing a married couple became murtadds (apostates, renegades from Islam), went to the Dâr-ul-harb, [i.e. a country of disbelievers such as America,] settled there and had children and grandchildren, and supposing we have captured all of them; they and their children will be killed if they refuse to become Muslims. Their grandchildren will be made slaves. For, they, (i.e. the first generation exemplified above,) and their children are murtadds. The grandchildren, on the other hand, are not subject to their

[1] Fisq means sin(s) committed openly and floutingly. Person who commits sins in that manner is called 'fâsiq'. It is harâm for men (and not for women) to wear silk clothes or gold watches, rings, etc. Please see eighth chapter of the fourth fascicle of **Endless Bliss** for 'nâ-mahram'.

grandparents’ religion. They are disbelievers sired by disbelievers.]

In essence, such are the principles to be observed in buying and selling. A person who has inadvertently fallen into harâms despite all his painstaking efforts in observing these principles, will not be sinful. By the same token, namâz performed with najâsat on one (or on one’s clothes) will not be acceptable. It will be acceptable, however, if one is unaware of the najâjat that exists on one. Moreover, it has been stated (by authorities in matters of Fiqh) that najâsat that one detects on oneself after having performed a certain prayer of namâz will not necessitate reperformance (qadâ) of that namâz. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ took off his sandal as he was performing namâz, and stated: “**Jebrâîl** ‘alaihis-salâm’ **has informed me that the patten has dirt on it**.” Yet he did not make qadâ of the part that he had already performed. (That is, he did not perform that part again.)

In situations that we have concluded with remarks such as, “It is valuable wara’ to beware of that kind of property although it is not necessary,” it is permissible to ask the person in possession of the property about the source of the property. However, questions to that effect will be harâm if that person should be hurt. For, whereas wara’ is a mere precaution, it is harâm to hurt a Muslim. Then, the inquiry should be done euphemistically enough. Food offered, for instance, should be declined on tactfully expressed pretexts. In ineluctable situations the food offered should be eaten lest the host should be hurt. Nor should a third person be asked. For, in that case the offence that the second person will take upon hearing about it will be even worse. That sort of an inquiry will involve vices such as tejessus (prying, curiosity), ghiybat (backbiting, gossipping), and sû’i zan (bad opinion about others, pessimistic prejudice), all three of which are harâm; and they will not be halâl for the sake of precaution. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ would accept whatsoever he was offered during his visits. He would not ask about its source. He would accept gifts as well, and would not ask about their source. He would ask, however, about the origin and nature of the things offered when the situation involved dubiety. For instance, when he honoured the blessed city of Medîna and its Muslim inhabitants offered him things, he asked if they offered them as gifts or as alms. For, it was a doubtful matter for him then. No one would take offence at his asking.

Supposing plundered and stolen goods and animals are being sold at a place; a person who knows that most of the commodities

being sold are harâm should not buy anything at that place. If his need is an urgent one, he should ask about the origin of the thing he needs to buy, and buy it only after finding out that it has been obtained in a halâl way. If it is known that most of the goods are not harâm, it will be an act of wara' to ask, although it is permissible to make a purchase without asking about the origin of the article to be purchased.

It is harâm to sell human excrement or anything that parts from a human body. All such things must be buried. It is not permissible, either, to use the human excrement by itself. It is sahîh to sell or use its mixture with soil or something else. Animal manure can be sold and used by itself as well. The imâms of the other three Madhabs 'rahmatullâhi ta'âlâ 'alaihim ajma'în' stated that it would not be permissible to sell animal manure, either.

It is permissible to sell a building or a building plot or a piece of arable land in the blessed city of Mekka. Likewise, a building that a person has made in an area of land belonging to a waqf is his own property. It is permissible for him to sell it. It is harâm to rent out the buildings in Mekka to hâdjis during the period of hajj. They must be offered to them free of charge. It is stated as follows in the hundred and forty-sixth (146) page of the fifth volume of the book entitled **Bedâyi'**: "It is makrûh to rent out the houses in Mekka to hâdjis during the period of hajj."

It is permissible to sell grapes and grape juice to a Muslim who makes wine. It is harâm for Muslims to sell wine, and the money they earn thereby is harâm, too. In fact, if a Muslim sells wine so that he can pay his debt, it will be harâm for the creditor to accept that money. It is halâl (for a Muslim) to collect the debt that a dhimmî owes him from the money earned by selling wine. Yet it is makrûh tanzîhî. [Please see the thirty-first chapter of the fifth fascicle of **Endless Bliss**!]

It is stated as follows in the chapter dealing with zakât for animals, by Ibn 'Âbidîn, and also in **Birgivî Vasiyyetnâmesi Şerhi** (in Turkish), by Qâdî-Zâda Ahmad Efendi: "Supposing a person gives alms from property that is in his possession and which is definitely known to be harâm and expects thawâb for that act of his, and the poor person given the alms says, 'May Allâhu ta'âlâ bless you (for this charity of yours),' even though he knows that the property has been earned by way of harâm, and thereupon the almsgiver or a third person says, 'Âmîn;' in that case both or all three of them will become unbelievers. At this point Ibn 'Âbidîn

adds: “It is also an act of kufr (unbelief) to perform an act of charity, e.g. to have a mosque built, out of certain property that is known to be harâm and to expect thawâb for that act.”

Ibni ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’ states as follows in the conclusive part of the chapter dealing with places (and persons) that are to be paid zakât: If a person has property in excess of the amount sufficient for his living and for the living of people who are wâjib for him to support, it is mustahab for that person to give alms. As long as any one of those people who are wâjib for him to support remains in need, it will be sinful for him to give alms. It is not jâiz (permissible) for a person too impatient to survive a financial crisis to give away property or money that he himself needs in the name of alms. It is makrûh tahrîmî. It is a commendable act for an almsgiver to make niyyat for sending the thawâb for his (or her) charity to the blessed soul of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and to the souls of all Muslim men and women. For, not only will there be no decrease in the amount of thawâb that he (or she) will earn, but also each of the souls involved will attain the same full amount of thawâb.

It is stated as follows in the final section of **Hadîqa**: “Let us suppose a person is to receive a gift or alms from the Sultân and knows that the property he is to be given as alms was extorted by way of cruelty from someone, it will be permissible for him to accept it only if the Sultân has mixed that property with his own (halâl) property or with other property which also he extorted by way of cruelty from another person and the different amounts of property making up the mixture are inseparable. If the property given is that (harâm) property itself, it will not be permissible for him to accept it. For, when the Sultân mixes it with other property the entire mixture will be his (the Sultân’s) property. The (rightful) owner of that (harâm) property (in the mixture) will no longer have any right of ownership on the property. The person who extorted the property, (the Sultân in this case,) will have to compensate for it by paying its equivalent, or the value that it had on the date of extortion, in case its equivalent is not available, to its owner. It will not be permissible for him to use it without compensating for it. It will not be his property if he does not mix it with other property. If the Sultân buys victuals with the property he extorted by way of cruelty and feeds the poor with the victuals, it will be halâl to eat them. If a person does not know that the victuals have been extorted by way of extortion, it will be permissible for him to eat the victuals extorted, and his not

knowing about the extortion will be an ’udhr. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: ‘**(Accept and) take something you are given without your having asked for it! It is rizq that Allâhu ta’âlâ has sent to you**.’ It is permissible to accept presents from government officials. Another example of such owner transference is that of stolen or extorted food which, harâm as it is on account of the manner of its aquisition, will become the property of the person who has stolen it or extorted it by using force, when a change is made in its characteristics. When food that is aquired in such a harâm manner is cooked, on the condition that it should be compensated for, it will be permissible (for the person who stole or extorted it) to eat it, as well as for its succeeding owners supposing it is sold or given as a present. Harâm as it is to sell it, or to give it as a present or as alms, without compensating for it by paying its value, the sale made (without compensation) will be nâfiz, [i.e. sahîh.] It is like using something that one has bought by way of a sale termed fâsid. When such property is sold, its price will be halâl.” On the other hand, things that have been declared to be harâm by way of open proof-texts, such as unclean flesh, i.e. (flesh of an animal that has been killed in a way counter to Islamic principles and which is called) lesh, pork, and wine, will never become halâl. It will not be halâl to eat such things even if their owner sells them, gives them as a present, and says that he has made them halâl, (i.e. that he has given them willingly free of charge.) A person who says that such things are halâl or who utters the Basmala knowingly as he eats them will become an unbeliever. So is the case with all sorts of things that are definitely harâm. For instance, there are women with whom nikâh is harâm. A person who says that it is halâl to marry them will become an unbeliever.

Ibni ’Âbidîn states as follows in the fifth volume: “According to the majority of Islamic scholars, if a Muslim dies and leaves behind him money earned from wine, (i.e. by selling wine,) it will not be halâl for the inheritors to accept that money. The same rule applies to property extorted as well as to money exacted by oppressive means, accepted as a bribe, earned by playing musical instruments or by singing, or won by gambling. It is necessary for the inheritors to give money of this sort back to their original owners or, if the owners are not known, to dispense it to poor people. It is harâm to use it. In case the inheritors know that the earnings of the deceased were (mostly) harâm and yet cannot tell what part of the property left behind was earned by way of harâm, the entire legacy will be halâl; even in that case, however, it is recommended that they

dispense it to poor people. Supposing they made purchases by giving away the property whose direct disposal would have been harâm for them, their purchases would be halâl for them to consume or to utilize otherwise. There are also scholarly reports stating that property that is harâm but whose owners are not known will be halâl for inheritors. If performances delivered by singers and by people who play musical instruments are free of charge instead of being bargained over, money given to them as a gift will not be khabîth; it will be halâl. Money and property collected by a beggar are habîth. If a person obtains some property by way of harâm and gives it to a second person and this second person gives it to a third person, it is harâm for those who are aware of that harâm money to take it. A sale that is fâsid is an exception. It is permissible for a woman to eat the food that her husband bought with harâm money and to use his property mixed with harâm elements. The sin belongs to her husband.

"It is halâl to stage all sorts of races, riddles, and puzzles. It is harâm to gamble on them. A unilateral stipulation of property is also permissible in running races, in horseraces, in marksmanship with shotguns, in archery, and in races staged over prowess in means of war. That is, the race will be permissible if, for instance, only one of the parties says, "I shall give you a prize if you win. But you will not have to give me anything if I win," or if a third person promises a prize to the winner of a race among several competitors. The races, however, should be organized for preparation for warfare. Any kind of race intended for pleasure, for ostentation or for boasting is makrûh. And it will be harâm if they last so long as to hinder performance of namâz. It is (a commendable act that is termed) mendûb to learn about means of war. Please see the initial pages of the thirty-third chapter of the second fascicle of **Endless Bliss**, and also of the thirty-first chapter of second part of the Turkish book **Se'âdet-i ebediyye**! It will be a '**gamble**' if both parties bet property (or money). Gambling is harâm. Another permissible type of race is one wherein a third person partakes on the understanding that the third party will be given property (or money) by both the other two if he should beat both the other two and nothing will be taken from him if both of them beat him, or wherein, of the two parties, the beaten party will give property (or money) to the one who beats him. It is makrûh to shoot (a gun) in the direction of Qibla, (against the Kâ'ba, that is.)

"Another permissible stipulation of unilateral payment of

property (or money) is the one with the most airtight argument among a group of scientists. However, it will be a gamble for the scientists partaking in the argument to give property to each other.” In sales that are agreeable with Islamic rules and which are sahîh and permissible, so long as it is not stipulated during the agreement that the customer should be given something in addition to the property he is to buy, it is permissible for the seller to give a present afterwards, and it will not be harâm to decide the winner(s) of such presents by lot. A Muslim should consider making cheap and good purchases rather than raising extra goods by lot. Please see the twenty-ninth chapter, and also the **sales that are fâsid** in the thirty-first chapter of the fifth fascicle of **Endless Bliss**!

Ibni ’Âbidîn states as follows in his discourse on how an imâm should be chosen: “A **drawing** is held to choose one of the candidates all of whom equally fulfil the conditions set by the Islamic law.” Moreover, he provides a lengthy explanation in his discourse on **qismat**, which includes also how a certain dwelling place or a certain estate is to be divided and shared by drawing lots among its co-owners. Drawing lots is permissible; in fact, it is an act of sunnat. A drawing held to change the amounts of the rights of the co-owners or to eliminate the rightful share of one of the co-owners or to allot a share to an outsider who does not actually have a share, will be a **lottery**, which is harâm. Supposing two or more people put together their savings and entrust the sum to a trustee; it will be permissible for any one of them chosen among them, or his deputy, to dispense the money to poor people or to charity institutions or to draw lots among poor people and dipense the money to the winners. If a number of people hold a lottery among themselves, it will be a gamble for the winners to collect more than the money that they have given. Their giving the rest of the money to charity institutions will not redeem their lottery from being a gamble. It is permissible for each of them to recover the amount he has given. He may as well donate his share to one of the others. They will pay the trustee’s wage by contributing in proportion to their shares. The trustee cannot use the money entrusted to him. Nor can he put it in a bank. A bank may stand as a trustee. One of them as well may stand as trustee. Races as well as all sorts of games such as backgammon, checkers, and cards are sometimes played as a gambling. In all these types of gambling, as well as in gambles held among scientists, the losing party gives property or money to the winning party. Each and every person

partaking in a gamble is equally likely to be the winning as well as the losing party. To organize a gamble is intended not as a race to determine the winner, but as a clash of guesses. Hence, gambling takes place not only among the players, but also among those who race their predictions with one another as to which player(s) will be the winner(s) in guesswork. In fact, people sometimes gamble over whether a certain person will or will not be successful in his attempt to do something. In gambling, it makes no difference whether the activity whose result is predicted is a mere game or something fruitful or successful or harmful. Another form of gambling is an agreement made among people who promise to give money to one another depending on whether a certain tightrope walker will fall down or whether a certain ship will sink. In fact, without a game being played or a race being staged, a lottery is held over the names of the gamblers or over the numbers of the tickets they have bought, and the owners of the names or the numbers drawn are given all or a certain amount of the money obtained from the sale of the tickets; this is another type of gambling, since all the people who join in the lottery hope that their number will be drawn and the ones whose hope come true get the money given beforehand by those who fail in their guesswork. In other words, the money that the winners get minus the amount they paid (buying the tickets) beforehand is the money belonging to the people whose guesswork has proven to be wrong. As it would be difficult to collect money from the ones whose expectations would prove to be wrong, and, in fact, those people could not be known beforehand, money is being collected in advance in the name of ticket fare from all people partaking in the lottery, and afterwards the money that was paid by the owners of the guesswork that has proven to be right is being returned its owners. All the money collected beforehand is being given to the organizer of the lottery, who in his turn is keeping the lion's share for himself and giving the remainder to the lucky minority whose expections have turned out to be correct. Although the organizer of the lottery does not join in the lottery, he is gravely sinful for promoting an act that is harâm and robbing and exploiting the people who join in the lottery. Many a race that is mubâh and which is conducive to gaining competence for warlike situations and to acquisition of knowledge, as well as most of the activities of charity and aid and games that are makrûh, has degenerated into an act of harâm on account of the elements of gambling and other harâms it has been adulterated with.]

As for the clause, "... who utters the Basmala knowingly...," (which is written a few pages earlier in the text;) what is meant by that is: "... although he is aware of the harâm element in what he is eating or doing... ." If that person does not know about its existence he will be excusable and pardonable. In Muslim countries, nay, all over the world today, it is easy for Muslims to learn the Ahkâm-ı-islâmiyya, i.e. Islam; so it will be an inexcusable sin not to learn and know a necessary amount of Islam's teachings. What is excusable, however, is to make inadvertent mistakes in practising those teachings. For instance, it is necessary to know that is is harâm to drink wine. Being unaware of that fact is not something excusable; it is a sin. Yet one will not be sinful for having drunk some stewed fruit juice or any other medicinal juice or any other sweet fruit drink mixed with wine because one was unaware of the mixture. Unawareness of the mixture is excusable. It is not something excusable not to know that pork is harâm; it is a sin. Yet it is an excusable and pardonable act to eat food cooked with pork because one has been misinformed that it was cooked with mutton or with beef. A hadîth-i-sherîf quoted in the two hundred and forty-sixth page of the book entitled **Shir'at-ul-islâm** states as follows: "**Let a person with belief in Allah and in the Hereafter not sit at a meal table where wine is being drunk**!" It is wrong to say that it will be permissible to sit there only to please one's friends and not to drink wine, which is a fallacy mostly had recourse to by bolstering the egos with the hadîth-i-sherîf that reads: "**Deeds will be evaluated dependently on intentions**." For, intention functions in acts of worship and in acts that are mubâh, (i.e. permissible acts that are neither commanded nor prohibited and for which one will be either rewarded or chided, depending on one's intention.) Acts that are harâm will not turn into halâls on account of one's good intention. A person who performs a ghazâ to make a show of valour or to earn money and/or property will not earn thawâb for making jihâd. When mubâhs are done with a good intention, they will generate khayr and cause one to earn thawâb. But it is not permissible to commit an act of harâm for the purpose of pleasing the heart of a Believer, who is one's brother; and a person who does so will not have availed himself of the hadîth-i-sherîf that reads: "**Allâhu ta'âlâ will please a person who pleases a Believer**." The only excusable situation that will make sitting there justifiable, still with the proviso that (wine) drinking will definitely be fended off, is one which involves a darûrat and where behaving otherwise will arise a fitna; however, one might

quite as well be prescient enough to anticipate such a compelling situation.

When a person becomes a Believer in the Dâr-ul-harb, [i.e. in a country of disbelievers such as Italy and France,] and when a person becomes a Believer or reaches the age of puberty in the Dâr-ul-islâm, these people have to perform the acts that are farz and avoid doing acts that are harâm, the former person when he hears about acts that are farz and harâms, and the latter person immediately. The one in the Dâr-ul-islâm has to make qadâ of the prayers of namâz and the fasts that he had not performed until he heard that they were farz acts. His not having known about them is an ’udhr that will exonerate him from the sin of having omitted them. If he has neglected to learn them, however, it will never be enough of an ’udhr to exonerate him. Please see the thirty-third chapter of the second fascicle of **Endless Bliss**!

Ibn ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’ states as follows in the two hundred and seventy-second (272) page of the fifth volume: “Property demanded and taken as a bribe will not be the property of the person (who has taken it). The person who has given it may demand it back. If he, (i.e. the person who has given it,) has done so without having been demanded to do so, he cannot demand it back. Yet it is wâjib for the recipient to give it back. Something given in advance to an Islamic scholar so that he will make shafâ’at (intercession) for you or save you from cruelty will be a bribe. However, it will be permissible for him to accept a present offered afterwards. It is harâm for him to ask for it beforehand. There is a scholarly report stating that it is permissible for him to accept a present offered beforehand. Another report on the part of Islamic scholars states that it is permissible for a khodja (Islamic teacher) to accept a present from his disciple. Bribing is permissible for a person who fears that his faith, property or life may be harmed. In fact, it will not be bribery to give away something in order to protect one’s faith or property or life against being wronged by cruel people, or to safeguard one’s right(s). The recipient, however, will be sinful.” As is explained in the chapter dealing with Hajj, (i.e. in **Endless Bliss**, 5: 7,) it will not be bibery, either, to give away property in order to safely perform acts of farz and/or to avoid harâms. The recipent, again, will be sinful. As it is being explained, in the three hundredth (300) page of the fourth volume (of the aforenamed book), that it is harâm for a judge of the court of law to take a bribe, four different kinds of bribe are being dealt with: To give a bribe in order to be appointed as a muftî, as a judge,

or as a governor, or to suborn an official or a judge for a certain purpose, be it a rightful one; in these cases both the giver and the recipient will be sinful. In fact, it is not permissible to receive something in return for doing something that is already wâjib for one to do. A present given afterwards without having been asked for will not be a bribe. It is permissible to suborn the officials or the middleman for purposes such as saving oneself from the cruelty of the officials, safeguarding one's right(s), and protecting one's property or one's life or one's faith or chastity. It is harâm for those people to accept the bribe offered. A bribe offered and accepted for perpetration of cruelty is harâm for both parties.

Supposing someone gives you a present out of his own halâl property; it will be an act of sunnat to accept that present, which is offered to you without your having asked for it. The hadîth-i-sherîf that reads: "**Give presents to one another, and love one another**!" is quoted in the book entitled **Kunûz-ud-deqâiq**. It is stated as follows in the thirty-seventh letter in the second volume of **Maktûbât-i-Ma'thûmiyya**, (which is a compilation of the letters written to various people by Muhammad Ma'thûm Fârûqî 'rahmatullâhi ta'âlâ 'alaih', 1007, Serhend – 1079 [1668 A.D.], in the same place, the third son of Hadrat Imâm Rabbânî 'quddisa sirruhumâ':) "Our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' sent a present to Hadrat 'Umar. The latter did not accept it. When the Best of Mankind asked him the reason for his sending the present back, he replied, '(At one occasion) you said that not to take anything from anyone has (more) khayr in it for a person.' Thereupon the blessed Prophet stated: '**I meant "asking for something and taking it" when I said so. Something given without having been asked for is** (a piece of) **rizq sent by Allâhu ta'âlâ. Take it**!' Then 'Umar 'radiy-Allâhu ta'âlâ 'anh' took an oath, saying, "I swear on (the Name of) Allâhu ta'âlâ that I shall never ask for anything from anybody and I shall always take something I am given without my asking for it!' " It is explained in detail in the twenty-eighth letter of **Maqâmât-i-Mazhariyya**.

It is not permissible for the government to set fixed market prices, (which is termed 'narkh'.) [There is not a profit limit for the sale of any commodity. Everybody may sell their wares with profits at will.] Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' states as follows in the fifth volume: "Enes bin Mâlik 'radiy-Allâhu 'anh' relates: Prices rose in the blessed city of Medîna. When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was entreated, 'Yâ Rasûlallah (O Messenger of Allah) 'sall-Allâhu 'alaihi wa sallam'! Prices are

rising. Please subject us to **si'r**, i.e. put limitations to profits,' he stated: '**It is Allâhu ta'âlâ who determines prices. He, alone, makes the rizq expand or shrink, and** (He, alone,) **sends it** (to us)**. I ask for barakat from Allâhu ta'âlâ**.' A hadîth-i-sherîf in the book entitled **Durr-ul-mukhtâr** reads as follows: '**Do not put limitations to profits! Allâhu ta'âlâ, alone, determines prices**.' If all the tradesmen (in a country) increase their prices to exorbitant levels, [so that they become as high again,] in tandem, which in turn means cruelty against the people, then it will be permissible for the government to consult with the trade guilds and put reasonable limitations to profits." [It is wâjib to obey that price policy followed by the government. Likewise, it is necessary to obey the laws passed for the perpetration of justice and the protection of the people's rights and freedom. The government should be stood by in the protection it provides and illegal traffickings of property and tax should be kept away from. Laws should not be disobeyed, belonging to disbelievers in the Dâr-ul-harb as they may do.]

Ibni 'Âbidîn states as follows in the two hundred and fiftieth (250) page of the fifth volume: "When a small child's needs, such as its food and clothes and the wage of its wet-nurse, are in excess, it will be permissible for its mother, or for its brother, or for its paternal uncle, who feeds it in their home, or for the person who, say, saw the child in the street, took it into his home, and has been feeding it in his home, to buy that extra amount from the child or to sell their own property of that sort to the child. Of these people, only the mother is accredited also to give her small child she has been feeding in her home out to be employed in return for a wage. According to Imâm Abû Yûsuf, one of its female or male relatives termed zî-rahm mahram[1] also is accredited to do so, (i.e. to give it out to be employed,) in return for an ajr-i-mithl[2]. Khayr-ad-dîn Ramlî 'rahmatullâhi ta'âlâ 'alaih', (993 [1583 A.D.], Ramla – 1081 [1670], the same place,) has preferred that qawl (ijtihâd) in his fatwâ.

As is stated in the book entitled **Durer**, also by **Ibni 'Âbidîn**, in the chapter dealing with îjâb (offer, proposal) and qabûl (acceptance) in a sale, and also by 'Alî Haydar Begh, in the hundred and sixty-seventh (167) and two hundred and sixty-third (263) and three hundred and sixty-fifth (365) and nine hundred and seventy-fourth (974) articles of his commentary to the book

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[1] See the twelfth chapter of the fifth fascicle of **Endless Bliss**.

[2] Adequate pay.

entitled **Majalla**; father, who is required not to be fâsiq or musrif, and if father is dead, father's wasî and, if the wasî also is dead, the person appointed by that wasî in his last will and, in the absence of that second wasî, father's father, who is required to be an 'âdil Muslim, and, in his absence, the grandfather's wasî or that wasî's wasî are first-degree walîs (guardians). Even if the child has not been staying with them, it is permissible for them to sell or rent out the child's property, in all circumstances if the property is transportable and in (compelling circumstances termed) cases of darûrat if it is a building, to anyone including themselves, as well as to buy property from anyone including themselves by spending the child's money, or to do trade on behalf of the child, or to give the child permission to do trade, or to give it permission to work in return for a wage or gratis. As for brothers and uncles; only in case the child is with them and they are looking after it, are they accredited to buy or sell on its behalf only things that the child needs. If these people have not been appointed as the wasî (of the child, by the child's walî), they cannot use the child's property for trade on behalf of the child or give the child permission to engage in trade. They may accept (on behalf of the child) the presents coming for the child. The (child's) father, (as he is doing something on behalf of the child,) has to say, for instance, "I have sold that property of mine to my small child for that much money, (saying the amount and the kind of money, e.g. liras, dollars, pounds, etc.,)" or, "I have bought for myself that property belonging to that small child of mine for that amount of money, (saying, again, the amount and the kind.)" He cannot appoint another person as his deputy with authority to both sell and buy. He appoints a person his deputy by saying, for instance, "... (with the authority) to sell anything you know of the property belonging to my son, ..., to anyone you choose for any price you like."

When the building of a mosque belonging to a waqf[1] becomes decrepit, (so that it needs repairment,) its unusable parts will be sold and the money earned thereby will be spent for its repairment or, in case it is irreparable, for the repairment and/or other needs of another approximate building of waqf. It canot be spent for any other place. Please see the thirty-first chapter of the fifth fascicle of **Endless Bliss**!

The author of the book entitled **Ihtiyâr**, (Abdullah Mûsul

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[1] There is detailed information about 'waqf' in the final section of the forty-fourth (44) chapter of the fifth fascicle of **Endless Bliss**.

‘rahmatullâhi ta’âlâ ’alaih’,) states: “There is very much thawâb in acts such as saying ‘tesbîh’, (i.e. saying, ‘subhânallah’,) ‘tahmîd’, (i.e. saying, ‘al-hamd-u-lillâh’,) and ‘takbîr’, (i.e. saying Allâhu ekber,) reading (or reciting) the Qur’ân al-kerîm, and reading books containing hadîth-i-sherîfs and those teaching Fiqh. The thirty-fifth âyat-i-kerîma of Ahzâb Sûrah purports: ‘**... For men and women who engage much in making dhikr of Allâhu ta’âlâ, for them has Allâhu ta’âlâ prepared forgiveness and reward**.’ (33:35) It is sinful for a tradesman to perform the aforesaid acts of piety or to say the Kalima-i-tawhîd or the prayer of Salawât as he shows his commodity to the customer. It means to exploit these pious acts as a means for earning money.” It is stated as follows in the fifth volume of Ibni ’Âbidîn and also in the book entitled **Durer**: “It is harâm to lend money to the grocer and buy groceries (free of charge) from him until the money lent has been recovered (by way of the purchases you have made). For, lending with the proviso of exploitation involves fâiz (interest). (Rather,) the money given to the grocer should be an amânat, (something entrusted for safekeeping.) Should the money given as an amânat perish, however, the grocer will not (have to) compensate for it.”

2 – WHAT IS HARÂM TO EAT
and
THINGS that are HARÂM TO USE

It is stated as follows in the book entitled **Berîqa**, in its section dealing with disasters incurred by way of stomach: “Things that are harâm to eat and drink are as follows:

“1– Things that are called **harâm-i-li-’aynihî** and which are harâm themselves. Examples of them are lesh, (i.e. flesh of animals that have died of themselves or which have been killed in a way not prescribed by Islam,) pork, and wine. If a certain liquid would intoxicate a person who drank plenty of it, it is harâm to drink even a small amount of it. With the exception of a person in a state of mahmasa, i.e. about to die of hunger, and a person under ikrâh (duress), i.e. being intimidated with the threat that he will be killed, these things are harâm to eat and drink.

“2– Things that are not harâm themselves but which have been obtained by way of extortion, theft, or bribery, (in any of which three cases the things obtained will be harâm,) even if they have been obtained from disbelievers in the Dâr-ul-harb, or which have been bought, even though from disbelievers in the Dâr-ul-islâm, by

way of a bargain that has been made in defiance of the rules (set by Islam) and which therefore is called 'fâsid', (and which is explained in detail in the thirty-first chapter of the fifth fascicle of **Endless Bliss**.) Something obtained or bought in one of the aforesaid ways will become the property of the person who has obtained or bought it; yet it is his mulk-i-khabîth; it is harâm for him to use it. It is necessary to give it back to its previous owner; if that person cannot be found, it should be given as alms to poor people.

"3– It is harâm to eat after being satiated.

"4– To eat harmful things such as soil and mud.

"5– Poisonous things. Food affected by verdigris or mixed with poison, poisonous grass, putrid meat, maggotty meat or fruit or cheese are a few examples.

"6– Narcotic and addictive substances. Hashish, opium, morphine, and benzine are in this group. It is permissible to use them for medicinal purposes and in amounts prescribed by a doctor.

"7– Najâsat. In this group are urine, blood that goes out of a blood vessel, and faeces.

"8– Things that are clean but disgusting. A few examples are mucus, frogs (or toads), flies, crabs, and oysters."

As is stated in the two hundred and fifteenth (215) page of the fifth volume of the book entitled **Radd-ul-muhtâr**, it is farz to eat food enough to appease one's hunger and to clothe oneself sufficiently enough to cover one's awrat parts[1] and to protect oneself against cold and heat. These things are termed **nafaqa**. (Please see the eighth chapter!) It is farz also to work to earn the money to spend for nafaqa. If a person cannot find a halâl way to earn his nafaqa and there is fear of death, he may obtain it also from sources that are harâm. He may drink wine, or urine in absence of wine, just enough to survive on, lest he should die of thirst. And he may eat lesh or food that belongs to someone else only enough to stay alive. [Please see the thirty-first chapter of the fifth fascicle of **Endless Bliss**!] It is stated as follows in the books entitled **Bezzâziyya**, (by Ibn-ul-Bezzâz Muhammad bin Muhammad Kerderî, d. 827 [1424 A.D.],) and **Khulâsa-t-ul-fatâwâ**, (by Tâhir Bukhârî:) "Supposing a person is hungry and cannot even find some lesh to eat, and someone says to him, 'Cut a part of flesh off my arm and eat it;' it will not be permissible for the former to do so. For, human flesh is not halâl even in case of a darûrat."

[1] Please see the eighth chapter of the fourth fascicle of **Endless Bliss**.

[It should not be concluded from these statements that blood transfusion or human organ transplant to a person in danger of death is not permissible. What these statements interdict is to eat human flesh. Shaikh Tâhir-uz-Zâwî, Muftî of Libya, states as follows in his fatwâ announced in the second issue of the year 1397 Hijrî and 1973 of the Majalla entitled **Al-Hedy-ul-islâmî**, published by the administration of Awqaf under the Libyan government: "It is stated in a hadîth-i-sherîf that Allâhu ta'âlâ has created a medicine for each and every illness. Another hadîth-i-sherîf reads: '**O you, the born-slaves of Allâhu ta'âlâ! When you become ill get treatment! For, when Allâhu ta'âlâ sends an illness, He sends medicine for it as well**.' Our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' has shown various ways of treatment, e.g. quarantining the patients, following a diet, cleansing, etc. It is farz-i-kifâya[1] to learn medicine and to engage in medical treatments. Medical knowledge takes priority over religious knowledge. It is permissible to transplant the heart or any other organ of a newly dead person to someone else. This practice should not be considered as an insult to the dead person. A Muslim has to protect not only himself, but his Muslim brothers and sisters as well. It is for that matter that it is farz to confront the attacking enemy and to make jihâd. It is easier for a living or dead person to give one of its organs to a living person than it is for a living person to give his life. There is many a prohibition that turns into a permission (mubâh) when there is a darûrat. (Please see the fourth chapter of the fourth fascicle of **Endless Bliss** for 'darûrat'.) It is harâm to cut off any organ of a corpse. It is wâjib to respect a person, equally after death. Existence of a darûrat, however, countermands the state of harâm. When specialized Muslim doctors state that a certain patient's recovery is dependent only on blood transfusion or organ transplant and there is no other way to save him or her from death, it will be permissible to apply it. Religious discrimination is unthinkable."] The author of the book entitled **Eshbâh**, (i.e. Zayn-al'âbidîn bin Ibrâhîm ibni Nujaym-i-Misrî 'rahmatullâhi ta'âlâ 'alaih', 926 – 970 [1562 A.D.], Egypt,) states in its hundred and twenty-third (123) page: "When it is hoped that the baby (alive in

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[1] When a certain commandment of Allâhu ta'âlâ is definite and clearly understood, it is (a) **farz** (or fardh). When a farz is meant for every individual Muslim, it is (a) **farz-i-'ayn**. When it is meant for a group of Muslims, it is (a) **farz-i-kifâya**. When one of the Muslims in the group does the farz-i-kifâya, the others will be absolved. When no one in the group observes it, the entire group will be sinful.

its dead mother's womb) will stay alive, it is permissible to lift it out through an opening cut in its mother's abdomen. In a similar instance Imâm A'zam Abû Hanîfa ordered to cut open a woman's abdomen and the child thereby rescued lived a long life." It is not permissible to say, for instance, "I want my blood and my other organs to be given to invalid or wounded people after my death." For, a statement of that sort means to donate one's organs as a waqf or as alms or to bequeath them. And all these three transactions, in their turn, require a unit of property that is mutaqawwim for their being sahîh (valid). A free person is not a unit of property, and nor are any of his or her organs. (Please see the twenty-ninth (29) chapter of the fifth fascicle of **Endless Bliss** for 'property that is mutaqawwim'.)

The entire body of a slave or jâriya captivated in a war has been said to be property only when they are alive; yet their body organs and corpses are not property. It is permissible to say, "If, after my death, there should be a darûrat that my blood and/or my body organs be given to a Muslim, I grant the permission that it be done so."

A person who does not eat and drink and dies of hunger or thirst will be sinful for it. However, a person who does not take medicine and dies thereafter will not be sinful. It is farz to take enough nourishment to perform namâz standing and to fast. It is mubâh to eat and drink until you become satiated. It is harâm to go on eating and drinking after becoming satiated. Only, it will not be harâm to do so when you are eating sahur or if you do so lest your guest should feel inhibited. Although it is permissible to eat and drink various kinds of fruit, dessert, and beverages, it is better to avoid doing so. It is extravagance to keep an unnecessary variety of food on your meal table. It will not be extravagance if it is intended to muster energy for acts of worship or to serve your guests. So is the case with keeping bread more than needed.

Pork should not be eaten; it is a vehemently emphasized harâm. Flesh and milk of a domestic donkey are makrûh tahrîmî[1] (to consume). They are halâl only in the Mâlikî Madhhab. It is harâm to eat the flesh of an animal that has been killed purposely without

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[1] An act or a behaviour that is **makrûh** is one that which our Prophet avoided doing and recommended that Muslims also should avoid, although it is not something enjoined in the Qur'ân al-kerîm. When an act or behaviour verges on being harâm it is **makrûh tahrîmî**. When it is closer to being mubâh (permitted) it is **makrûh tanzîhî** (or tenzîhî).

saying the Basmala, i.e. without doing so although the person who kills the animal knows and remembers that he should do so, or that of a game hunted without saying the Basmala, or that of an animal killed or a game hunted by a disbeliever without a heavenly book or by a murtadd[1]. It is not harâm to eat fish caught that wise. Land animals that are killed not by jugulation but by stabbing, (unless the animal to be killed is a camel,[2]) or by hitting on the neck or forehead or by strangling or by drugging or by electrocuting, become lesh. It is harâm to eat them. Supposing a hunting dog or a falcon is set on the game, catches it, and bites it dead; the flesh of that game can be eaten. The game that they bring back alive must be jugulated. A game that the dog has killed by choking instead of biting or which it has wounded and partly eaten cannot be eaten.

It is harâm to eat the flesh of a beast of prey that hunts by using its canine teeth or paws (or claws). It is not halâl to eat insects living on land or in water. For instance, it is not halâl to eat lizards, tortoises (or turtles), snakes, frogs (or toads), bees, fleas, lice, flies, scorpions, mussels (or oysters), crabs, rats (or mice), moles, hedgehogs (or porcupines), or squirrels. It is declared in the Mâida Sûra that it is halâl to eat any fish caught alive. A fish that died of itself in the water and floating with its abdomen upward must not be eaten. Any fish caught with a net or cast net or killed by drugging or shocking can be eaten. It is permissible to eat animals killed by disbelievers with a heavenly book by saying the name of Allâhu ta'âlâ in their own language and in a manner prescribed by their own heavenly book or killed by a woman or a child or a person who is junub, (i.e. a person who needs a ritual washing called ghusl and which is explained in the fourth chapter of the fourth fascicle of **Endless Bliss**.) It is permissible to eat an animal killed or a game hunted without saying the Basmala because the person who has done the killing (jugulating) or hunting has forgotten to say it. In the Shâfi'î Madhhab it is also permissible to eat (the flesh of) an animal that has been killed without saying the Basmala. In the Mâlikî Madhhab it must not be eaten even if the Basmala has been forgotten. If the antidote called theriac contains flesh of snake

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[1] It goes without saying that what is meant by the word 'kill' in this context is 'kill in a manner prescribed by Islam', i.e. 'jugulate'. And, incidentally, 'murtadd' means 'a person who has abandoned Islam', 'a renegade', 'an apostate'. A disbeliever with Muslim parents is termed a 'murtadd', too.

[2] Please see the seventh line of the fourteenth paragraph of the fourth chapter in the fifth fascicle of **Endless Bliss**.

and/or spirit, it is harâm to drink but permissible to sell. If it is not known that it contains these substances, then it will be permissible also to drink it. Please review the previous chapter! [Theriac means opium. A person addicted to opium is called theriâkî. A medicament prepared by ancient Greek physicians as an antidote to counteract the effects of poisons is called so, too. It contains opium, flesh of snake, and spirit.] In case the origin of the meat sold at a Muslim butcher's shop is not known and it is probably halâl, [i.e. if there are Muslims as well as murtadds among the butchers,] so that it is not known how the animal was butchered, it is permissible to eat the meat. If it is known first-hand or by the informing of an 'âdil Muslim that it is harâm, it must not be eaten. However, it is not necessary to inquire. In the Dâr-ul-islâm meat bought from a Muslim must be eaten without any doubt.

Flesh and milk of a wild ass are halâl. If the flesh of an animal that had been eating dried dung and other things that are najs stinks, if you feel a bad smell when you are close to it, its flesh, milk, and sweat are najs, and it is makrûh to eat it. If it is fed with something clean until its flesh no longer stinks, it will be permissible to eat it. For that matter, Islamic scholars state that it is necessary to confine fowls for three days, sheep for four days, and camels and cattle for ten days (before they are butchered). Flesh and milk of a horse are clean and halâl. Its being makrûh has been intended to protect it from extinction. Flesh of a rabbit (and of a hare) is halâl.

It is sated as follows in the book entitled **Bedâyi'**: "'Abdullah ibni 'Abbâs 'radiy-Allâhu 'anhumâ' (3 years before the Hegira, in Mekka – 68 [687 A.D.], Tâif,) relates: We were sitting in the presence of the Messenger of Allah, when a villager brought in some broiled rabbit meat. The Best of Creation said to us: '**Eat it**!' Muhammad bin Safwân 'radiy-Allâhu 'anhumâ' relates: I caught two rabbits and butchered them. When I asked the Messenger of Allah he ordered me to eat both of them."

The author of the book entitled **Kitâb-ul-irshâd**, (Ismâ'îl bin Hibatullah 'rahmatullâhi 'alaih',) states: "Rabbit blood has proven curative to leprosy, to light and heavy cases alike. The blood is spread on the speckles. The rabbit's brain, when eaten, will enhance one's recuperative powers, especially in getting over the convelescent trembles undergone after illnesses. When it is put on babies' gums it will help them cut teeth. A rabbit's young is butchered, the liquid exuded from its stomach and called 'Enfiha' is mixed with vinegar; when a woman drinks the mixture in the afternoon for three days running, it will prevent her becoming

pregnant. It is curative also to epilepsy and poisonings." It is makrûh to drink urine of edible animals. It is permissible to eat vegetables from a garden irrigated with human and animal excreta, after washing them. It is not permissible to eat vegetables irrigated with sewage.

It is makrûh tahrîmî, for men and women alike, to eat and/or drink out of gold or silver receptacles or to use gold or silver utensils by any means. This prohibitive rule applies also to gold or silver spoons, watches, pens, water ewers for ablution, knives, chairs, and such like. It is permissible for them to use such things for purposes other than for their own bodies. For instance, it is permissible to butter or honey bread with a silver knife and then eat the bread (thereby buttered or honeyed) with hand. It is harâm to pour medicine in a gold container onto one's head. However, it is permissible to pour it thence onto one's hand and then apply the medicine in one's hand to one's head. Yet again, it is not permissible to put into such containers beforehand the water or medicine that you are to use later.

It is not permissible to eat soup by using a silver bowl and a wooden spoon, since a spoon is indispensable when you use a bowl for eating soup. So is the case with applying a salve to your head by squeezing it out of the tube onto your hand and then smearing it on your head. And so is the case with pouring water out of a (silver) ewer into your hand and then washing your face (with the water). Another example of such acts as are not permissible is to sprinkle rose water onto one's hands from a silver container and then rub the hands on one's face and clothes, which is a malpractice rife among people coming together for performances of mawlid.

It is halâl only for women to wear gold and silver to ornament themselves. But then they must not show them, [e.g. the ring on their finger,] to men nâ-mahram[1] to them. It is harâm for men to wear ornaments of gold and silver, the only exceptions being a silver belt, a silver ring, and a silver watch chain or pocket knife chain, which are permissible for them. Yet these things are harâm when they are of gold. It is harâm for women as well (as for men) to wear as ornaments rings made of stone or bronze or brass or platinum or any other metal. What is essential here is not the colour or outer cover of the metal, but its inner nature, its genus. Hence, it is permissible for men also to wear, for instance, silver

[1] Nâ-mahram is the opposite of mahram, which in turn is explained in detail in the eighth chapter of the fourth fascicle of **Endless Bliss**.

rings gilded with gold paint. As for a gold or copper ring gilded with silver paint; it is a gold or copper ring virtually, yet it will be permissible to wear it so long as the gold or copper is not visible, since what is seen is silver.

It is stated as follows in the fifth volume of the book entitled **Radd-ul-muhtâr**: "It is stated in a hadîth-i-sherîf that only silver rings are halâl for men and that it is harâm for them to wear rings of gold or of iron or of yellow brass. Molla Husraw also writes this fact. Rasûlullah 'sall-Allâhu 'alaihi wa salam' wore only a silver ring until his passing away. That this is the case is written also in the book **Mawâhib-i-ladunniyya**, (by Imam Ahmad bin Muhammad Shihâb-ud-dîn Qastalânî, 821 [1418 A.D.] – 923 [1517], Egypt.) Alî 'radiy-Allâhu 'anh' is quoted to have stated as follows in **Shemâil-i-sherîfa**, by (Muhammad bin Îsâ) Tirmuzî, (209 [824 A.D.], Tirmuz [Termez] – 279 [892]:) "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' wore his ring on his right hand (finger)." The blessed Prophet was also seen to be wearing it on his left hand. It is permissible to wear it on one's left hand as well as on the right hand. It is worn on the little finger or on the one next to it. If a ring has an inscription on it, it is mustahab to shift it from the left hand to the right hand before entering the toilet. It is better for men other than judges, governors, and muftîs not to wear a ring. During the days of 'Iyd, it is mustahab for everybody to wear a ring. It is harâm to wear a ring for ostentation or for boasting.

It is stated in the three hundred and seventy-second (372) page of the translation (into Turkish) of the book entitled **Mawâhib-i-ladunniyya**: "According to all four Madhhabs, it is not permissible for men to wear gold rings." It is stated in the books **Jawhara-t-un-nayyira** and **Ibni 'Âbidîn** and **Durr-ul-muntaqâ** and **Fatawâ-i-Hindiyya**: "It is makrûh, also for women, to wear rings made from metals other than gold and silver."

It is stated as follows in the book entitled **Bostân**, (by Muslih-ud-dîn Shaikh Sa'dî Shîrâzî, 589 [1193 A.D.], Shîrâz, Iran – 691 [1292], the same place:) "Nu'mân bin Beshîr Ansârî, (d. 64), entered the presence of Rasûlullah. There was a gold ring on his finger. '**Why have you been using an ornament of Paradise before entering Paradise**,' questioned the Blessed Messenger of Allah. Thereupon Nu'mân began to wear an iron ring. When the Blessed Prophet saw it, he stated, '**Why are you carrying an article of Hell**?' Nu'mân took it off, too, substituting it with a bronze ring. When the Blessed Prophet saw it he said, '**Why do I sense a smell of idolatry on you**?' When Nu'mân asked, 'What kind of a ring shall

I wear, o you the Blessed Messenger of Allah,' the Prophet said, '**You may wear a silver ring. Let it not be heavier than a mithqâl[1], and wear it on your right hand**!' Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would have gold and iron rings taken off, yet he would not dissuade from silver rings." These facts are written also in the book **Mawâhid-i-ladunniyya**.

It is permissible to gem a ring with any kind of stone or metal.

Now-a-days we have been hearing of some gold ring wearers trying to rationalize their misdeed with far-fetched casuistries in the name of fatwâ such as, "Gold ring was prohibited because the Sahâba were poor people. It is permissible for rich people although it is forbidden for the poor." These statements of theirs are quite groundless. As Rasûlullah 'sall-Allâhu 'alaihi wa sallam' interdicted the gold ring, he also gave reasons for it. He prohibited it not for poor people, but for all men. If it were harâm only for poor people, it would be harâm also for poor women. Furthermore, the Blessed Prophet prohibited not only gold rings, but also to wear rings made from other metals that are quite cheap. Another fact we would like to add is that it was in Medîna that men were prohibited to wear rings made from metals other than silver. Reports stating that the Sahâba were poor, on the other hand, are confined to earlier days, when they were in Mekka before the Hegira. Since sixty-four of the three hundred and five Sahâbîs who took part in the Holy War (Ghazâ) of Bedr were Muhâjirs, the people who had become Believers in Mekka were fewer than one hundred. The poor ones of the Medinean Ansâr and the poor ones of the (Meccan) Muhâjirs lived under a huge trellis that was called **Soffa** and which was beside the **Mesjid-i-nebî**, engaged in learning and teaching knowledge, and spent most of their life making jihâd together with the Messenger of Allah. They were called **Ashâb-i-soffa**. They had a changing number. There were mostly seventy of them. Most of them attained martyrdom. All the other Sahâbîs were rich people, and not only a few of them were 'very' rich. The author 'rahmatullâhi ta'âlâ 'alaih' of the book **Bostân** relates as follows in its seventieth (70) page: "When Zubeyr bin Awwâm 'radiy-Allâhu ta'âlâ 'anh' died, each of his inheritors inherited forty thousand dirhams of silver. When 'Abd-ur-Rahmân bin 'Awf 'radiy-Allâhu ta'âlâ 'anh' became ill he bequeathed one-twenty-fourth of his wealth to his ex-wife, whom he had divorced. She was given eighty-three thousand gold coins.

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[1] Please see the first chapter of the fifth fascicle of **Endless Bliss** for the weight of a 'mithqâl'.

Hadrat Talha's 'radiy-Allâhu ta'âlâ 'anh' daily income was a thousand gold coins." All three of those blessed people were among the ten most fortunate Believers who had been given the glad tidings that their eternal destination was Paradise[1]. Hadrat 'Uthmân's 'radiy-Allâhu ta'âlâ 'anh' wealth could never be estimated. Owing to zakât, ghanîmat, and tijârat (trade), there was not a single poor person left among the inhabitants of Medîna. So blatantly feeble a rope is being clung to by those who are fumbling to associate the prohibition of gold ring with poverty. Something harâm in all four Madhhabs has to be believed to be harâm. If a person attempts to ramify a clear interdiction of his Madhhab by distorting the meanings of âyat-i-kerîmas and hadîth-i-sherîfs it will be understood that he is a person without a certain Madhhab. And a person who has not affiliated himself with a certain Madhhab will end up either in a heresy or in disbelief. It is related as follows in the book **Hadîqa**, as the disasters incurred by one's speech are being dealt with: "There were three lines of inscription on the gemstone of Rasûlullah's ring. The first line said: **Muhammad**; the second line said: **Rasûl**; and the third line said: **Allah**. After the passing away of the Messenger of Allah the blessed ring was worn by Hadrat Abû Bakr, and thereafter by Hadrat 'Umar. Thereafter 'Uthmân 'radiy-Allâhu ta'âlâ 'anhum' wore it for some time before he somehow dropped it into a well called **Erîs**. Although he spent a considerable amount of property, it was impossible to find the ring. That event aroused a fitna."

An inscription on Hadrat Abû Bakr's ring said: **Ni'ma-l-qâdir Allah**. Hadrat 'Umar's ring had: **Kefâ bi-l-mawt wâ'izan yâ 'Umar**, and the one worn by Hadrat 'Uthmân said: **Le-nasbiranna**, while the inscription on Hadrat 'Alî's ring said: **el-mulk-u-lillah**. The one on Hadrat Hasan's ring said: **al 'izzat-u-lillah**, and Hadrat Mu'âwiya wore a ring with: **Rabbighfir-lî**. Ibni Abî Leylâ had a ring that said: **ad-dunyâ gharûrun**, Imâm-i-A'zam Abû Hanîfa had one that said: **kul-il-khayr wa illâ feskut**, while Imâm Abû Yusûf's ring said: **man 'amila bi-re'yihî nedima**, the one worn by Imâm Muhammad read: **man sabara zafira**, and Imâm Shâfi'î wore one that said: **al barakat-u-fi-l-qanâ'a**. They used their ring as a seal. Seals used by Ottoman Rulers are called **Tughra**. Their tughra was

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[1] Those ten blessed people are called **'Ashara-i-Mubash-shara**. The other seven are Abû Bakr, 'Umar, 'Uthmân, 'Alî, Sa'd bin Abî Waqqâs, Sa'd bin Zayd, and Abû 'Ubayda bin Jerrâh 'radiy-Allâhu ta'âlâ 'alaihim ajma'în'.

not on their ring. The tughra was kept by a vizier specially charged with that duty. Each tughra contained the name of the Ruler that it belonged to inscribed on it, above it was the name of his father, and beneath it an inscription that read: **al-muzaffer dâimâ**. The earliest gold coin was minted during the reign of Sultân Orhân, the second Ottoman Ruler. Gold and silver coins minted at the behest of each Ruler (pâdishâh) had a tughra inscribed on the front face, and the name of the city wherein it was minted and the year of the Ruler's julûs (accession to the throne) on the back. The final form of the tughra had its inception during the time of Sultân Mustafâ Khân the second.

It is not an Islamic commandment to wear an engagement ring. It is being worn as a cherished custom. It is stated in the book **Kimyâ-i-se'âdet**: "You should avoid sitting at a meal-table where there is a man wearing a gold ring on his finger, and, (supposing you are to join other Muslims about to perform a prayer of namâz in jamâ'at,) when you see a man doing so in the first line you should slip back to the second line. This eschewal should be had recourse to also with people with other habits that are harâm."

It is permissible to keep gold and silver articles in one's home, so long as they are not used.

It is not permissible to eat out of untinned copper, bronze and brass containers. Earthenware and porcelain dishes and cups are preferable. It is permissible to use tinned containers or containers made of other metals or plastic containers. Also permissible to use are gold and silver frameworks and other wares ornamented with gold and/or silver pieces adhered to them or wires wound round them. It is permissible to handle them by touching their gold-or-silver ornamented parts, yet it is not permissible to touch those parts with your mouth or to sit on them. It is permissible to use containers or other houseware covered with very thin and inseparable layers of gold or silver like galvanized or gilded wares.

It is stated as follows in **Durr-ul-mukhtâr** and in **Radd-ul-muhtâr**: "It is harâm for men to wear silks, underwears and outer garments alike. Silk is cloth woven from threads produced by silkworms. [The threads that are obtained when the silkworm pierces the cocoon and comes out are short and valueless; yet no (Islamic) book has held them different from long threads. Nor has any scholar said that they are halâl. All kinds of silk are harâm (for men to wear).]

"The author of the book entitled **Muhît-i-Burhânî**, (Burhân-

ad-dîn bin Tâj-ud-dîn Ahmad bin ’Abd-ul ’Azîz Bukhârî ‘rahmatullâhi ta’âlâ ’alaih’, 551 [1156 A.D.] – 616 [1219],) cites a scholarly report stating that it is permissible to wear (silk) clothes that do not contact the body; yet no other book cites a report to that effect. They are harâm regardless of whether or not they contact the body. According to the Two Imâms, (i.e. Imâm Abû Yûsuf and Imâm Muhammad,) silk clothes are permissible to wear only in a war. It is makrûh to have the lining of one’s clothing or headpiece sewn from silk. It is permissible to sew a band as wide as four fingers on the sleeves and/or lower edges and/or pockets and/or cuffs and/or collars or lapels and/or headpieces. Several bands may be sewn. The limitation of band-widths should be applied to each individual band separately. rather than the widths of all the bands being added together so as to make up an aggregate of the aforesaid limit of width, (i.e. four fingers.) Also permissible are bands with a width of four fingers maximum and plaited from silk threads. Silk clothes and gold bands of any width are permissible for women. It is makrûh to let boys wear silks. It is permissible, for men as well, to use silk mosquito nets. There is a scholarly narration stating that a silk waistband is permissible. It is makrûh to wear a silk skullcap or to hang a silk purse on the neck. It is permissible to perform namâz on a silk prayer rug. It is not permissible to cover oneself with a silk quilt. It is permissible for the following utensils to be of silk: thread made for watches, keys or beads; a purse put into one’s pocket; bags; those for keeping the Qur’ân al-kerîm in; and wrappers. It is permissible to cover walls with silk materials or carpets, if it is not intended for boasting or ornamentation. It is permissible to use a silk carpet or any other blanket spread out on the ground or floor, or to sit on such things. It is makrûh to use silk table napkins and/or to wear silk underpants. It is permissible to use a silk towel after an ablution.

Clothes woven with silk warps and woofs (or wefts) not of silk are not harâm, for men, either. For, the woof is the essential component of material; its warp is of no importance. Clothes woven with silk woofs and warps not of silk is, like pure silk, harâm (for men). Synthetic silk is halâl, also for men, to wear. For, it is a compound of bright silk substances produced by chemicals and chemical reactions. It is permissible to expose the cocoon to the sun in order to kill the chrysallis inside it.” It is written in the book entitled **Berîqa** that it is not permissible to kill it by exposing it directly to fire or putting it in boiling water, instead of killing with sunlight.

Ibni ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’ states as follows in the chapter entitled **Hazar wa ibâha**: “If a murtadd says, ‘I have bought this meat from a Jew,’ he must be believed, and the meat may be eaten. If he says that he has bought it from a certain person, whom is known to be a murtadd, the meat must not be eaten. For, in **Mu’âmalât**[1], e.g. in buying and selling, îmân (being a Believer) and ’adâlat (being an ’âdil Muslim) are not essential conditions to be required (of the person to be transacted with). So, a statement made by a child or by a disbeliever, those with a heavenly book and bookless ones alike, must be taken for granted.

“Supposing a group of people are sitting at a meal table, you enter, and they invite you to eat with them; on the other hand, another Muslim, an ’âdil one, too, says that the meat they have been eating is from an animal killed by a murtadd or that their drink is mixed with wine: you should sit and eat with the inviters if they are ’âdil Muslims. If otherwise, you should not sit there. If two of them are ’âdil, again you sit with them. In case only one of them is ’âdil, you should search. If you cannot reach a conclusion, you may sit there, eating and drinking with them and, (in case you need an ablution and they ofter you water for it,) you may use their water making ablution.

“Supposing there are various containers at a place and the containers containing clean things have been mixed with the ones with najs contents: if the ones with clean contents are greater in number, you search for the clean ones and use their contents for eating, drinking, or making an ablution, depending on the situation, and regardless of whether there is a darûrat for doing so. In case their numbers are equal or the containers with clean contents are fewer, and only on the condition that there is a darûrat, and with the exception of water to be used for ablution, you use the ones that

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[1] As Huseyn Hilmi bin Sa’îd Işık ‘rahmatullâhi ta’âlâ ’alaih’ explains on various occasions in his valuable books, Islamic knowledge is divided into two major parts: Religious knowledge and Scientific knowledge. Religious knowledge has various divisions, such as ’Aqâid (Tenets of Islamic Belief); ’Ibâdât (Acts of worship, halâls, harâms, etc.); Mu’âmalât (Social and Business transactions among people); Munâkahât; and ’Uqûbât. Chapters from twenty-eight through forty-six of the fifth fascicle of **Endless Bliss** have been allotted to **Mu’âmalât**. These four divisions make up the Islamic science termed Fiqh. Therefore, the word ‘Islamic Jurisprudence falls far short of standing for the word ‘Fiqh’.

you have searched about and found out to be clean. Of the kinds of meat being sold at the butcher's, you search and buy the ones that are from animals killed in a manner dictated by Islam, in cases of a darûrat. If there is not a darûrat, you search and then buy meat if the number of butchers who kill the animals properly (as shown by Islam) is greater. If the numbers are equal, you should not buy meat there. This rule applies also to buying clothes or textiles. In short, search must be made in either case if the number of the clean ones is greater. If it is equal or smaller, the clean ones should not be searched for, when there is not a darûrat. In case there is a darûrat, the clean ones should not be searched for when an ablution is involved. Otherwise, the clean ones may be searched for and the ones guessed to be clean may be used. For, it is possible to substitute an ablution with a tayammum[1]. As for satr-i-awrat[2] and food and drink; these needs do not have alternatives. As is seen, in either case a choice will be made after a search, if the clean ones are in majority. If they are not in majority, the search will be made only in case of a darûrat and when an ablution is not involved."

Sayyid Ahmad Hamawî 'rahmatullâhi ta'âlâ 'alaih', (d. 1098 [1686 A.D.],) states as follows in his commentary, (entitled **Uyûn-ul-besâir**,) to the book **Eshbâh**: "There are three instances of doubt: Doubt in something that is essentially harâm; doubt in something that is (essentially) mubâh, (i.e. halâl;) and doubt in something whose essence is not known. When a sheep killed by jugulation, (as it is the manner taught by Islam,) is seen at a place where there are butchers who kill the animals compatibly with Islam's teachings as well as people who are murtadds, it must be known that the sheep has been killed in a manner justified by Islam. For, it is doubted that it may be halâl although it is harâm in essence. If the number of the murtadds among the butchers is smaller, it is permissible to buy the meat and eat it. [Likewise, it is permissible to buy meat at a butcher's shop and eat it.] Muddy water with a bad colour is accepted to be clean. For, water is essentially clean. That it may be najs (unclear, impure,) is doubtful. If most of a person's earning is by way of harâm, it is makrûh, not harâm, to buy something that he has put to sale, unless it is definitely known that that thing was obtained by way of harâm." It is stated in its hundred and forty-seventh (147) page: "Presents offered by a person most of whose

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[1] Please see the fifth chapter of the fourth fascicle of **Endless Bliss** for 'tayammum'.

[2] **Endless Bliss**, 4:8.

property has been obtained by way of halâl may be accepted and eaten. If most of his property has been obtained by way of harâm, things that he offers by saying that they are his halâl property may be accepted. If he does not say so as he offers them, the policy to be followed must be determined in accordance with the conclusion one reaches after a (short) search. This rule applies also to property bought." Meat butchered and sold by a disbeliever without a heavenly book or by a murtadd should not be bought. If that disbeliever or murtadd says that the animal (that the meat belongs to) was butchered by a Muslim, he will have informed that the meat is halâl, and information of that nature must not be believed. So is the case with the expression, "alcohol-free beer," since 'beer' is the name of a widely known alcoholic drink. It is like saying, "clean urine." Something that is not najs (dirty, foul,) should not be called 'urine'; nor should the name 'beer' be given to an alcohol-free drink. The ninth article of **Majalla** reads: "Something remains to be itself as long as it retains its characteristics. Assertions that its characteristics have been changed should be rejected." It is stated in its tenth article: "Something that has existed for a certain time should be accepted to be existent now; and its being otherwise will have to be proven." It is stated in its forty-second article: "A widely-known fact (meshhûr), rather than the maghlûb and the nâdir, (in this nonce, an unsustainable and far-fetched yarn spun to suit to the occasion,) should be held with." It is stated in its forty-sixth article: "When the dissuasive choice exists versus the persuasive one, the dissuasive one should be preferred." Supposing you bought some meat from a Muslim; it will not be permissible to eat it or to let (other Muslims) eat it if an 'âdil Muslim tells you that the animal, (i.e. the source of the meat,) had been butchered by a murtadd. In that case, however, you will not be accredited to get your money back. Please see the final pages of the sixth chapter of the fourth fascicle of **Endless Bliss**!

It is stated as follows after the chapter dealing with **left-overs** in the book **Merâq-il-felâh**, (by Abu-l-Ikhlâs Hasan bin Ammâr Shernblâlî, 994 – 1069 [1658 A.D.], Egypt,) and also in its commentary written by (Ahmad bin Muhammad bin Ismâ'îl) Tahtâwî 'rahmatullâhi ta'âlâ 'alaih', (d. 1231 [1815 A.D.]:) "If an 'âdil Muslim says that a certain piece of meat belongs to an animal butchered by a fire-worshipper and another 'âdil Muslim says that the animal (in question) was butchered by a Muslim, it will not be halâl to eat that meat. That is, its being harâm will go on being the case. For, the essential principle is that an animal seen to have been

butchered must be taken to be harâm. It will become halâl when it is verified that it has been butchered in a way dictated by Islam. When two different pieces of information contradict each other, its being halâl will not have been verified and its being harâm will keep on being the case. Doubt felt over something is analogical to two contradictory sources of information. When there is doubt about something that is harâm in essence, e.g. when a butchered animal is seen at a cosmopolitan location where Muslims and bookless disbelievers such as fire-worshippers live together, it will not be halâl to eat the meat from that animal unless it is known to have been butchered by a Muslim. For, it is essential that the animal has died in a way that is harâm, whereas it is doubtful that it has been butchered by a Muslim. If the majority of the inhabitants of the city were Muslims, it would be accepted as halâl meat."

It is stated as follows in the chapter dealing with karâmats[1] in the book entitled **Maqâmât-i-Mazhariyya**: When he saw Ghulâm Hasan he said: "You must have eaten food from disbelievers. There is zulmat (darkness, evil) of disbelief (caused by that food) in your heart!" Thereupon Ghulâm Hasan admitted: "Yes. I ate the food given by a Hindu." Food with signs of disbelief (kufr) and harâm darkens the heart and causes the corpse in the grave to rot.

3 – WINE and ALCOHOLIC BEVERAGES

All alcoholic beverages are poisons. This fact is written in all medical books today. It is stated as follows in a valuable chemistry textbook being used as a basis of instruction in high schools: "Alcoholic beverages, which have been consumed as intoxicants since ancient times, were being spoken of as a stimulant and as a condiment when taken in reasonable doses. Recent scientific facts, however, have proven that even a very small amount of alcohol is ruinous to the machinery of human body and that its harmful effects survive throughout generations."

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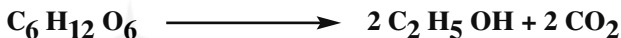
[1] Allâhu ta'âlâ creates everything and every event through a law of causation that is called **'âdat-i-ilâhiyya** and which also is His creation. This law of causation we mostly mention with terms such as 'laws of physics', 'laws of chemistry', and so forth. It is His Divine Habit also to suspend this law of causation for the sake of His beloved slaves from time to time, so that **extraordinary events called 'miracle' take place through those beloved** slaves of His. When He creates those wonders through His Prophets, we call those events '**mu'jiza**'. When He creates them through His other beloved slaves, whom we call **Walî** (pl. **Awliyâ**), we term those wonders '**karâmat**' (pl. **karâmât**).

Ibni 'Âbidîn provides the following information in the two hundred and eighty-ninth (289) page of the fifth volume:

Wine [hamr, vin, wein] is harâm in all four Madhhabs, (i.e. in the four Madhhabs called Hanafî, Mâlikî, Shâfi'î, and Hanbalî.) It is sinful to drink it or to use it in any other manner. The only two permissible ways of utilizing it is to make vinegar from it and for a person about to die of thirst to drink (only) an amount of it enough to protect him or her from death and thereby to substitute it for (unavailable) water. Four types of beverages are harâm to drink:

1– The first one is wine. Uncooked grape juice [called must] kept under anaerobic conditions, e.g. in airtight barrels, produces bubbles of foam and ferments, turning into **wine**. [In other words, an enzyme called zymase and which is produced by the ferment called yeast and present in the grape skins and thence passes into must, promotes the formentation by breaking down the monosaccharides with six carbon atoms (hexose) called glucose and levulose (or fructose). The splitting of these sugars into two yields spirit (ethyl alcohol or ethanol) and carbon dioxide:

$$C_6 H_{12} O_6 \longrightarrow 2\, C_2 H_5 OH + 2\, CO_2$$

Because the amount of sugar in must decreases and the amount of spirit in it increases with time, the taste of sugar starts to become pungent and biting. Carbon dioxide gas, by-product of the reaction, rises to the surface in bubbles. This gas carries the precipitates insoluble in the alcoholic liquid up to the surface, so that the surface of the liquid becomes covered with spumes. Must has been converted into wine now. Different wines have different amounts of spirit, ranging between five percent and twenty percent. Two hectolitres, or two hundred litres, or a hundred and fifteen kilograms, of grapes yields seventy-five litres of grape juice. One-fifth of the grape juice is sugar. One-tenth of it is tartaric acid. The harmful ferments such as acetic acid that are present in the grape juice are killed by filtering sulphur dioxide gas through it. The first fermentation is completed in a week.]

Wine containing a small amount of spirit is harâm, too. [According to the Imâmeyn[1], and also in the other three Madhhabs, it becomes wine without foaming as well.] A drop of it will not intoxicate, yet it is harâm to drink even that much of it. He who says that it is halâl will become a kâfir [an enemy of Allah].

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[1] Imâm Abû Yûsuf and Imâm Muhammad, the two greatest disciples of Imâm A'zam Abû Hanîfa.

Wine, like urine, is qaba (ghalîz) najâsat. (Please see the sixth chapter of the fourth fascicle of **Endless Bliss** for kinds of 'najâsat'.) It is harâm, according to a unanimity of Islamic scholars, to use it in any way to make medicine from it, to mix it with clay, to make one's animal drink it, to use it as an enema, or to sniff it into one's nose. It is not permissible to sell it. Money earned thereby is harâm. It is not halâl for a Muslim to repay his debt with money earned by selling wine. That money will not be halâl for the creditor, either. Therefore, a wine seller should not be lent money. A Muslim who drinks even a small amount of wine will be chastised with one round of 'hadd', which means 'flogging with eighty stripes'. On the other hand, consumption of the other three intoxicants will incur the chastisement 'hadd' only when the beverage drunk reaches the amount effective enough to intoxicate the consumer. Supposing the foaming of an amount of wine has been completed and you have boiled it until two-thirds of it is gone; it is unanimously stated (by Islamic scholars) that the remainder, as well as the spirit or the raqi obtained by distilling it, is a najâsat-i-ghalîza (qaba najâsat), like the wine itself. It is written in the book entitled **Behjet-ul-fatâwâ** (or Bahjat-ul-fatâwâ) that all the aforesaid brewages are harâm to drink, even a drop of them. More than forty percent of raqi is alcohol. When raqi that is obtained from wine is kept for a few years in oaken casks, it turns into **brandy**.

2– The second one is 'tilâ'. When fresh must is heated on fire or under sunshine until less than two-thirds of it is gone, [so that more than one-third remains,] the remainder is termed **tilâ**. When tilâ produces gas and swells and its taste becomes pungent, it becomes an intoxicant. Now it is something like wine, a najâsat-i-ghalîza, even a drop of which is harâm to consume.

3– The third one is 'seker' (or sakar). When dates are macerated, i.e. soaked in water without being exposed to heat, it becomes what is termed 'naqî' of dates' when they are kept there for some time. Then the mixed liquid starts to foam and assume a pungent taste, becoming what brewers call 'seker (date wine)'. Even a drop of it is harâm to consume.

4– The fourth one is naqî' of raisins, (i.e. macerated raisins). When raisins are left in cold water, its sugar passes into the water. The liquid mixture obtained thereby is termed **'naqî' of raisins**. If this mixture releases gas and becomes foamy and assumes a pungent taste, a single drop of it will be harâm. If the beverages 'tilâ', 'seker', and 'naqî' (maceration) of raisins' do not effervesce and/or assume a pungent taste, they are halâl to consume, as is

unanimously reported by Islamic Fiqh scholars. Seker and naqî’ are ‘khafîf najâsat’s. According to Imâm A’zam (Abû Hanîfa) ‘rahmatullâhi ta’âlâ ’alaih’, the tilâ’s and the seker’s and the naqî’s being harâm is conditional on their foaming. Since there is not a scholarly consensus on these three beverages, he who denies the judgment that they are harâm will not become a kâfir.

On the other hand, there are four beverages that are halâl to consume, according to (the ijtihâds of) Imâm A’zam and Imâm Abû Yûsuf:

1– Raisins or dates are kept in cold water until the sugar in them transfers to the water. Next, all the mixture is heated until it boils. When it becomes cold it is sieved. The liquid obtained thereby is called **nebîdh** (or nabîdh) (treacle of dates). Even if the taste of nebîth is pungent, it will be halâl to consume it, unless it intoxicates you. If it is not heated, it becomes harâm when it foams and assumes a pungent taste.

2– A mixture of raisins and dates are kept in water, then the liquid with them all in it is heated and sieved. It is halâl to consume it even if it has a pungent taste, unless, again, it will intoxicate the consumer. This beverage is termed **khalîtân** (mixed treacle).

3– When any one of honey or figs or barley or wheat or corns or millets or plums or apricots or apples, or the like, is kept for a while in cold water for a while, it is halâl to drink it below the level of intoxication, even if the mixture has not been heated before consumption. For, it is stated as follows in a hadîth-i-sherîf: “**Wine is made from grapes and dates**.” [Such beverages are harâm if they will intoxicate the consumer. So is the case with beer. Raqi obtained from grain is called **whisky** by British people, and **vodka** by Russians. These beverages contain a fifty or sixty percentage of alcohol.]

4– The fourth one is **muthelleth** (an alcoholic beverage reduced to a third by boiling). If grape juice, when it is fresh yet, i.e. before it starts to foam and release bubbles of gas, is heated and boiled until two-thirds of it is gone and one-third of it remains, it is called ‘muthelleth’. Even if it has a pungent taste, it is halâl to drink an amount of it that will not intoxicate you.

As grape juice is being boiled (to make grape juice treacle), limestone powder called ‘**soil for making pekmez (grape juice treacle)**’ is added into it to eliminate its sour taste. Thereby (grape juice treacle termed) **pekmez** is obtained. The pekmez is called **sapa** or **rob** by the French. More than sixty per cent of the pekmez

is glucose. When pekmez is beaten with the white of eggs and boiled down to a consistency of porridge, it turns into what is called **bulama** (in Turkish) or **raisiné** (in French). It is halâl to consume fresh grape juice [called moût] or pekmez [moût cuit] or bulama (raiziné] or boza [bosan]. To make boza, a kilogram or so of boiled and pounded wheat is washed and put into a saucepan. Plenty of water is added. The mixture is boiled for a few hours until wheat particles soften. Being kneaded with water, it is sieved and mixed with sugar, and beaten until the sugar melts. A glass of boza is added for a yiest. The liquid thereby obtained is airtighted and kept close to a heater, e.g. a stove, for a day. The following day the sour beverage will be ready for consumption.

These beverages are halâl when they are consumed as tonics and digestives and below the levels of intoxication. They are harâm, however, when they are consumed in intoxicative doses, or only for pleasure small as may the doses taken be, especially when they are taken in an atmosphere luxuriated in with musical instruments; Islamic scholars are unanimous in this interdiction.

According to Imâm Muhammad, if any one of these four beverages has released gas and its taste has become pungent, even a small dose of it below the level of intoxication is harâm to consume. The fatwa[1] has been given so as to agree with this last ijtihâd. The same rule applies in the other three Madhhabs. For, our Prophet stated: "**If a beverage will intoxicate when it is taken in a high dosage, it is harâm to drink even a small amount of it**." Another hadîth-i-sherîf reads: "**All intoxicants are wine, and all of them are harâm**." This hadîth-i-sherîf states that all the aforesaid beverages are harâm. It must not be construed that the beverages in question are classified in the same category with respect to their chemical formulas. For, Muhammad 'alaihis-salâm' was not sent to humanity to teach them science or chemical essences of substances, but to teach them the Islamic rules pertaining to the usage of substances. When milk from a mare or from a cow or from a female camel is fermented and assumes a pungent taste, it becomes like the (aforesaid) muthelleth. The former one, (i.e. the one from a mare,) is called **qumis** (koumiss or kumiss), and the latter, (i.e. the other two,) is called **kefîr**. It is, like beer, harâm. **Men'i muskirât**, a book written by M.Âtif Efendi of Iskilib, provides detailed information on this subject.

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[1] A conclusive judgment that an Islamic scholar has made as an answer to Muslims' questions and problems.

[For making beer, barley is steeped in (warm) water for a week and the grains germinate. In the meantime an enzyme called **amylase** issues. When the sprouts become well-nigh as long as the grains themselves, they are pulled apart from the grains. The grains are then kiln-dried and pulverized. The flour thereby obtained is called **malt**. In the form of yellow powder or liquid, malt is used as a medication against a disease characterized by bleeding and extreme weakness and called **scurvy** and added as a tonic and digestive to babies' foods. It does not contain alcohol. When malt is mixed with hot water and the mixture is allowed to wait for a while, the amylase it contains ferments the starch and breaks it down, converting it to malt sugar termed **maltose**. Cones of common hop (**houblon** or *humulus lupulus*) are put into this sugary liquid and it is boiled. This plant gives an odour to beer and makes it limpid. The hot liquid is let cool down and **barm** is added to it. This yeast ferments and breaks down the malt sugar, converting it to alcohol, and thereby producing beer. Different kinds of beer contain different amounts of alcohol, varying between two and a half per cent and five per cent. High doses of it intoxicates the consumer. Malt is a yellow powder which is sometimes mushy like yoghurt. It is active. The liquid it exudes is fermentive. Malt is obtained from the sedimentary residues from beer factories and is also used to cure cutaneous, digestive, and chest diseases. It is present in leavened dough as well. Because beer releases gas, foams, and has a bitter and pungent taste, it is harâm, according to Imâm Muhammad, to consume it, regardless of the amount consumed or the purpose for consuming it. The fatwâ given is in agreement with this ijtihâd. It is stated as follows in the earliest issue of the year 1979 of **Der Stern**, a periodical published in Germany: "A research conducted by the cancer research center in Heidelberg has revealed that beer is carcinogenic. It has been observed that beer contains considerable cumulative amounts of nitrous amines, which in turn are agents known to be capable of inducing cancer. Furthermore, beer causes addiction to alcohol. **Piramidon**, which had been being used as a medicine to soothe pain, was withdrawn from markets at the behest of the ministry of health six months ago, when it was found out that it contained an excessive amount of nitrous amines. A medium beer-drinker takes an amount of nitrous amines that he would have taken if he had taken seventy pills of piramidon daily." Crab, an animal, and malignant tumours called cancer, are called '**seretân**' in the Arabic language. The book **Nuzhat-ul-ebdân**, (a

Turkish version, rendered by Mustafa Abu-l-fayz Efendi, of the book **Ghâya-t-ul-itqân**, which in turn had been written in the Arabic language by Doctor Sâlih Efendi, d. 1081 [1669 A.D.],) treats cancer with an ointment containing crab ashes. The disease called 'irq-i-medînî in the book entitled **Teshîl-ul-menâfi'**, (by Ibrâhîm Ezraq,) is cancer. One of the medicines prescribed in the book is: "A litre of milk with a palmful of peeled garlic in it is boiled, at evening time, until it becomes jell-like. It is left outdoors, e.g. somewhere in the backyard, until morning. It gets moisture from the air. The milk separated is drunk by the hungry sufferer. Myrrh or aloes may be substituted for garlic."

Of the aforesaid eight beverages, it is sahîh, according to Imâm A'zam 'rahmatullâhi ta'âlâ 'alaih', to sell any one other than wine. However, the sale done will be (one that is called) makrûh. [That is, it will be an act termed makrûh tahrîmî. A person who sells those beverages will be held as culpable as one who has committed an act of harâm and will be sent to Hell in return.] According to the Imâmeyn 'rahmatullâhi ta'âlâ 'alaihimâ', on the other hand, it is not sahîh to sell the so-called beverages, either. So is the case with the sales of narcotics such as opium and heroin. It is harâm to drink water mixed with najâsat, (such as alcohol, urine, etc.] It is stated as follows in the book entitled **Jawharat-un-nayyira**: "If fresh grapes kept in water are boiled before fermentation, it will not be halâl (to drink) unless two-thirds of it evaporates. Raisins and dates put into water and boiled for a while are halâl. A beverage prepared thereby is called **nebîdh**. When a mixture of fresh grapes and dates or that of fresh dates and raisins is heated in water, it will not be halâl unless two-thirds of it is gone. So is the case with fresh grape juice mixed with water in which dates have been left."

It is harâm to drink or eat najâsat such as urine and excrement.

Another act of harâm is to drink beverages that are mubâh in essence, such as water, in an atmosphere fouled with other acts of harâm such as playing musical instruments or in imitation of disbelievers or sinners[1]. A hadîth-i-sherîf quoted in the two hundred and thirty-eighth (238) page of the fifth volume of **Ibni 'Âbidîn** reads as follows: "**It is harâm to drink water in imitation of**

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[1] This statement should not be misconstrued so as to confine ourselves to an unbearable way of life by abstaining from eating and drinking at places where others are committing acts of harâm. Our enjoying ourselves with halâls could not be fouled by others' committing harâms, although avoiding such places is commendable.

people drinking alcoholic beverages.” In fact, it causes one to become an unbeliever to perform an act of worship in imitation of perpetrators of harâm acts. An example of that dangerous behaviour is to perform namâz or read (or recite) the Qur’ân al-kerîm by mixing the act of worship with an act of harâm such as playing a musical instrument, drinking an alcoholic beverage, and singing. Please see the twenty-fourth chapter of the fourth fascicle of **Endless Bliss**. Please see also the last ten paragraphs of the twenty-fifth chapter of the fourth fascicle of **Endless Bliss**.

It is stated in the three hundred and sixty-third (363) page of the fifth volume, and also in the two hundred and eighty-ninth (289) page of the fifth volume, of Ibni ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’: “That ’araq-i-hamr [raqi and alcohol] is qaba najâsat like wine, and that a person who drinks a beverage of that sort until he becomes intoxicated is to be chastised with (flogging termed) hadd is stated unanimously by Islamic scholars. Many another Islamic scholar states that the chastisement called hadd will be inflicted upon a Muslim who drinks only a drop of it. We should not believe those fâsiq [wicked] people who are trying to decriminalize the consumption of alcoholic beverages by lying that they are alcohol-free and therefore it is halâl to drink them.” Since all alcoholic beverages contain spirit, they are, like water mixed with wine, are najâsat-i-ghalîza and it is harâm to consume them. Therefore, liquids that contain spirit and which are applied on the skin for medical purposes, e.g. tincture of iodine and camphor alcohol, or for mundane purposes, such as *eau de cologne*, should be washed out before performance of namâz. It is halâl to use them externally, to use spirit for fuel, or to sell and buy them for similar purposes. Liquids such as benzol, benzene, acetone, carbon tetrachloride, and kerosene are not najs (unclean, foul, dirty). Namâz can be performed without washing them out. It is not a sinful act to use alcohol as a solvent in technology.

In modern medicine two basic criteria whereby a good externally used **disinfectant** [substance that destroys disease-causing microorganisms] is evaluated are that its essential effectiveness, (which we expect it to have,) should be thoroughgoing and all-inclusive, and that its side-effects, (which we do not wish to have,) should exist in the minimum levels, if not non-existent at all.

a) Alcohol is quite ineffective against some bacteria. And the only ones it kills of the rest are the vegetative (active) ones. Bacteria normally wrap themselves in protective cells called

spores. When they find an opportunity to grab, they resume their vegetative (active) characteristics. Alcohol cannot kill bacteria in spores, either. In fact, the alcoholic liquids in markets contain bacteria with spores. As has been evinced in recent experiences, the dense alcohol applied to the skin forms a compact layer on the surfaces of bacteria already existent around, and can no longer penetrate them. Hence, it does not have a thoroughgoing and comprehensive effect.

b) Again, the dense alcohol applied to the skin is more destructive to the epithelium than it is to the bacteria. In fact, their destruction results in the formation of a layer of proteins, which in turn sets up a barrier against its effect on bacteria.

Failing to provide these two characteristics, alcohol is not a good disinfectant. There are hundreds of other substances that are possessed of far better effectiveness than alcohol, and without its drawbacks to the bargain. As a matter of fact, in quite a number of countries today, an alcohol-free version of tincture that is called Mersol and which is more effective is being used instead of the alcoholic tincture of iodine. It is a solution prepared by melting two grams of a red powdery substance called mercuro-chrome in a hundred grams of water; with that aside, ready-made mersol is being sold in pharmacies. As statistics indicate, the amount of alcohol that was used for medical purposes in the European clinics by the Christian year 1934 was a tenth the amount that had been used back in 1900. The decrease goes on apace daily. Perhaps the only incentive for alcohol's still being preferred in medical industry is its already being produced and used lavishly on account of the place it occupies among the ingredients of intoxicants.

Solid substances such as henbane (*hyosciamus niger*) and hemp, or hashish (powdered dry top leaves of hemp,) and opium, (which is obtained from opium poppy = *palaver somniferum*,) are harâm when they are taken in doses deleterious to mental balance. It is written in the final section of 'Eshriba (drinks, beverages)' in the book entitled Ibni 'Âbidîn that it is permissible to use them medically and to dull the senses. A person who says that it is halâl to take high doses of them will become a heretic (**mubtedi'**), if not a disbeliever.

[Namâz performed in a state of drunkennes will not be sahîh. And it is makrûh to perform namâz in a state of slight drunkenness below the level of inebriation. For, it is harâm to drink even a drop of one of the alcoholic beverages for pleasure. If there is a whit of

something that is harâm in a person's stomach or on his clothes, the namâz he performs will be makrûh. So is the case with performing namâz at a place obtained by extortion. Ahmad Zerrûq 'rahmatullâhi ta'âlâ 'alaih', (846 [1442 A.D.] – 899 [1493], Trabl-us-Gharb [Tripolitania in Libya],) is quoted, in the book entitled **Maraj-ul-bahreyn**[1], to have stated that people of wajd (or vejd) and hâl are excusable for their (wrong and excessive) utterances and behaviour if they lose their consciousness. So is the case with dancing and yelling during the simâ'. People in that state are like lunatics. However, if that ecstacy of tasawwuf is not natural, i.e. if they are conscious and are aware of the state they are going through, they will not be excusable. They will be sinful. Although they will not be sinful for failing to perform their prayers (within their prescribed periods of time) when they are unconscious, they will have to make qadâ of the prayers they have missed as soon as they recover consciousness, (i.e. they will have to perform the prayers they have missed,) since they have experienced that state of unconsciousness of their own volition. (Please see the twenty-third chapter of the fourth fascicle of **Endless Bliss** for 'prayers left to qadâ'.) When people of Tasawwuf make statements and exhibit behaviours contrary to Islam on account of the spiritual ecstacy they are undergoing, it will not be permissible for others to follow suit, (i.e. to say or do the same wrong things.) Although the ecstatic men of Tasawwuf themselves will not be sinful for their misstatements and/or misbehaviour, other people will be sinful for imitating them, if they do so. The same rule applies to people undergoing a state of subconsciousness as a result of the alcohol or other intoxicants they have taken. Being intoxicated, they will be excusable for their misbehaviour; however, since the state of deprivation is their own making, (in addition to the sin of having committed an act of harâm,) they will have to make qadâ of the acts of worship they have failed to perform within the period of time assigned for them.]

It is stated in a hadîth-i-sherîf quoted in the book **Riyâd-un-nâsikhîn**: "**If a beverage will intoxicate when it is taken in a high**

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[1] That book was written by 'Abd-ul-Haqq Dahlawî 'rahmatullâhi ta'âlâ 'alaih', (958 [1551 A.D.] – 1052 [1642], Delhi.) There is yet another book that also is entitled **Maraj-ul-bahreyn** and which was written by Rukn-ad-dîn Cheshtî 'rahmatullâhi ta'âlâ 'alaih', d. 983 [1575 A.D.],) who was the master of 'Abd-ul-Ahad, who in turn was the father of Imâm Rabbânî 'quddisa sirruh'.

dosage, it is harâm to drink even a small amount of it.” [The books entitled **Zawâjir** and **Kunûz-ud-deqâiq** also quote this hadîth-i-sherîf.] It is stated in another hadîth-i-sherîf: “**Wine-drinking is the gravest of the grave sins. It is the mother, the prime mover of all sins. A person who drinks wine will not perform namâz. He will commit fornication with his mother, with his paternal and maternal aunts**.” Another hadîth-i-sherîf admonishes: “**Do not make friends with a wine-drinker. Do not attend his funeral! Do not give him your daughter in marriage, and do not marry his daughter! You should know for certain that when a wine-drinker is resurrected on the Rising Day, his face will be black and his eyes blue. His tongue will be out, hanging down, and he will be stinking. Others will run away from the unbearable stench he will be emitting**.” Another hadîth-i-sherîf reads: “**The wine-drinker will not enter Paradise**.” According to the credal tenets taught (by the scholars) in the Madhhab of Ahl as-Sunnat, a person who commits a grave sin will not become an unbeliever (on account of the grave sin he has committed). His îmân will not be gone. The person meant in the hadîth-i-sherîfs is one who says that it is halâl to drink wine or whose heart does not look on drinking wine as a wicked act. Perhaps what is meant in the hadîth-i-sherîfs quoted above is this: Should a habituated wine-drinker die without having made tawba, his îmân will have been gone by the time he takes his last breath. A person who wants to pass to the Hereafter with his îmân safe and sound in his heart should avoid drinking wine. People who drink wine as well as those who procure it, carry it, prepare it, sell it, and/or produce it, will be accursed by Allâhu ta’âlâ and His blessed Messenger. They will not be safe against worldly disasters. Prayers of namâz performed in an inebriated state will not be accepted, although they will be sahîh. In other words, a person who does so will not attain any thawâb for them. A hadîth-i-sherîf reads: “**A person who makes a habit of drinking wine is like a person who worships** (idols called) **vesen** (or wasan).”

Ahmad bin Muhammad bin Ismâ’îl Tahtawî ‘rahmatullâhi ta’âlâ ’alaih’ provides the following information in his commentary to the book entitled **Imdâd-ul-fettâh**: “Human statues made of wood or gold are called **sanem**s. Human statues made from stone are called **vesen**s. Pictures of living beings or lifeless things painted on textile fabrics or walls or other panels are called **sûrat**s or **taswîr**s (depictions). When they are pictures of living beings only, they are called **timthâl**s (images, models). It is one of the kinds of polytheism to worship sanems, vesens, sûrats, or timthâls, and to

believe that they are capable of being useful or harmful. People who worship such things are called **idolaters** or **polytheists**."

It is stated in a hadîth-i-sherîf: "**If a person drinks a mouthful of wine, Allâhu ta'âlâ will be angry with him for three days**." Unless he makes tawba for that sin, for three days he will not be given thawâb for his pious acts or forgiven for his sins. It is feared that he may leave worldly life without îmân if he dies within those three days. If he drinks a goblet of wine, Allâhu ta'âlâ will be angry with him for forty days.

It is stated as follows in books of Fiqh e.g. in **Hidâya**: That wine made from grapes is harâm is a fact stated unanimously by Islamic scholars. A person who says that it is halâl will become a disbeliever. If a person drinks a drop of it, it will be necessary to flog him for (the chastisement called) hadd. Sa'îd bin Museyyib, (Abû Muhammad Medenî 'rahmatullâhi ta'âlâ 'alaih', one of the greater ones of the Tâbi'în[1], and also one of the greatest seven scholars in Medîna, 15 – 91 [710 A.D.], Medîna,) stated: "Wine consumption was the cause of the acts of perfidy and apostasy that were perpetrated by the past ummats, (i.e. by the Believers of Prophets previous to our Prophet.)" 'Uthmân 'radiy-Allâhu 'anh', while making the prescribed speech called Khutba on the minbar of Rasûlullah 'sall-Allâhu 'alaihi wa sallam' as he was in office as the Amîr-ul-Mu'minîn, admonished: "O you, mankind! Avoid drinking wine! Know this: Drinking wine is the mother of all vices." A hadîth-i-sherîf reads: "**Wine provides no cure; nor does it contain any medicinal quality. It begets illness**."

The book entitled **Erba'în**, (by Yahyâ bin Sheref Nevevî [or Nawawî] 'rahmatullâhi ta'âlâ 'alaih', 631 [1233 A.D.] – 676 [1277], Damascus,) quotes 'Abdullah bin Mes'ûd 'radiy-Allâhu 'anh', (d. 32 [651 A.D.], the sixth earliest Believer,) as having stated: "If a wine drinker died without having made tawba, reopen his grave! If you see his face turned in the direction of Qibla, kill me!"

Wine drinkers allege that (drinking) wine provides five benefits: 1– It enhances blood formation, reddens the face, and

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[1] If a Muslim contemporary with our blessed Prophet had seen the beloved Messenger of Allah, or talked with him, or heard his most beautiful voice, at least once, that Muslim was, and has been, called a **Sahâbî**. Its plural form is **Sahâba** or Ashâb-i-kirâm. Muslims who saw at least one of the Sahâba and not the blessed Prophet himself, are called the Tâbi'în.

beautifies the consumer, they say. 2– It gives strength, they say. 3– It fascilitates digestion, they say. 4– It stimulates sexual libido, they say. 5– It protects health, they say. All these allegations of theirs are wrong. Experiences show that facts are quite the other way round. A hadîth-i-sherîf reads: “**Muslims who perform midnight prayers will have a beautiful face**.” Drinking wine or committing any other sin will not beautify one’s face. One’s face will become beautiful by one’s performing acts of worship and piety. Faces of wine drinkers and (faces) of other fâsiq people become ugly. Allâhu ta’âlâ declares, as is purported in the sixty-sixth (66) âyat of Anfâl Sûrah: “**A hundred Believers will defeat two hundred unbelievers**.” In other words, one weak Believer will defeat two strong disbelievers. Wine fascilitates digestion. Yes. It does. Yet there are other things that fascilitate digestion and which are useful, and which are halâl as well. And, as is expressly stated in the hadîth-i-sherîf that we quoted earlier in the text, it is not the case that it protects health. It is a firsthand fact that wine consumption causes various diseases. It weakens the human mind. It breaks down the liver. It ruins the brain and the nerves. [A statement in the (A.D. 1970-1) issue of the pharmacy bulletin reads as follows: “According to a report presented by French doctors, the number of mouth and throat cancer cases among the consumers of alcoholic beverages has proven to be twice (the number of those among others).”] The harms of wine are more than its uses, and wine drinking is much more sinful than any other wicked act. As for its stimulating sexual libido; that is the case only for a few early years, whereafter the high tide reverses and there begins a never-ending fall that reaches its nadir with the man’s becoming incapable of observing his wife’s conjugal rights, which in turn ends in a complete ruination of his family happiness. Here we end our translation from **Riyâd-un-nâsikhîn**.

The following extract has been paraphrased from the 17 March 1979 issue of the (Turkish) daily news paper Türkiye, published by Mr. Enver Ören of Istanbul: According to information released by the American Medical Association, alcohol consumption has been reported to cause two hundred and five thousand deaths yearly in the United States. Most of these deaths have been found to be of liver cirrhosis and of driving in a state of drunkenness. It has also been reported that alcohol addiction among the fourteen-to-seventeen year olds has been escalating and the resultant incidence of violence and delinquency in schools has been on the increase.

4 – IS TOBACCO SMOKING SINFUL?

It is stated as follows in the fifth volume of the book entitled **Durr-ul-mukhtâr**: Nejm-ad-dîn Ghazzî ‘rahmatullâhi ta’âlâ ’alaih’, (977 – 1061 [1651 A.D.], one of the scholars of Fiqh in the Shâfi’î Madhhab, relates: “Formerly, tobacco was not something known to exist. Tobacco smoking had its inception in 1015 [1606 A.D.], in Damascus. Smokers advocate that it is not an intoxicant. Believable as it may be, its laxative effect is obvious. And that effect, in turn, causes it to be harâm. For, according to a narration which Imâm Ahmad conveys on the authority of Umm-i-Selema ‘radiy-Allâhu ’anhâ’, “Intoxicants and laxatives were interdicted.” One or two experiences will not be sinful. It will be harâm when the government bans it. It will be a grave sin to carry on, since it is a grave sin to continue committing venial sins.”

As for the Hanafî Madhhab; the great scholar Ibni Nujeym Misrî ‘rahmatullâhi ta’âlâ ’alaih’, (926 – 970 [1562 A.D.], Egypt,) states as follows in his book **Eshbâh**: “Things that have not been declared to be harâm in âyat-i-kerîmas and hadîth-i-sherîfs are halâl essentially. Or, they cannot be judged to be halâl or harâm. Most of the scholars in the Hanafî and Shâfi’î Madhhabs ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’ said that things of that sort would be halâl. Ibni Humâm also says so in his book entitled **Tahrîr**. Likewise, an (edible) animal that is not known to have been butchered after saying the Basmala or a herb without any observed harm should be judged to be halâl.” This rule applies to the tobacco, too. It is halâl according to most Islamic scholars. According to a few scholars, however, a judgment cannot be reached on it. [As Ahmad Hamawî ‘rahmatullâhi ta’âlâ ’alaih’, (d. 1098 [1686 A.D.],) explains the book entitled **Eshbâh** in his book entitled **’Uyûn-ul-besâir**, notes: “Hence it is understood that it is halâl to smoke tobacco.”] ’Abd-ur-Rahmân Imâdî, a scholar in the Hanafî Madhhab and the Muftî of Damascus, states as follows in his book entitled **Hediyya**: “Tobacco, like onions and garlic, is makrûh.” Ibni ’Âbidîn explains these words as follows:

The following statement has been quoted from the commentary of **Wahbâniyya**, (by Abu-l-Ikhlâs Hasan bin ’Ammâr Sherblâlî ‘rahmatullâhi ta’âlâ ’alaih’, 994 – 1069 [1658 A.D.]:) “Smoking and selling tobacco must be banned.” [Murâd Khân the fourth ‘rahmatullâhi ta’âlâ ’alaih’[1] imposed a ban on smoking tobacco.

[1] The eighty-second Islamic Khalîfa and the seventeenth Ottoman Emperor, (1018 [1609 A.D.] – 1049 [1640].)

(The aforesaid great Islamic scholar) Sherblâlî ‘rahmatullâhi ta’âlâ ’alaih’ was contemporary with the great Ruler. Joining the consensus of the Islamic scholars who stated, “Mubâhs will be harâm when the Khalîfa bans them,” he said that tobacco must be banned. It is noteworthy, however, that he did not say “harâm” or “makrûh” about tobacco, although he said that it must be banned.]

Smoking tobacco will break a Muslim’s fast. Ismâ’îl bin ’Abd-ul-Ghanî Nablusî ‘rahmatullâhi ta’âlâ ’alaih’, (d. 1062 [1652 A.D.],) states as follows in his commentary to the book entitled **Durer**: “One may prohibit one’s wife from eating onions, garlic, and the like, on account of their smell. Also, a person who dislikes the smell of tobacco may prohibit his wife from smoking tobacco.”

Alî Ejhurî ‘rahmatullâhi ta’âlâ ’alaih’, (967 – 1066 [1656 A.D.],) one of the greater ones of the Mâlikî scholars in Egypt, wrote a book explaining that tobacco was halâl, and appended to it the fatwâs that had been delivered by the scholars of the four Madhhabs and which stated that tobacco was halâl. ’Allâma ’Abd-ul-Ghanî Nablusî also wrote a book, entitled **as-Sulh-u-beyn-al-ihwân**, which expatiates on that tobacco is mubâh. That book and its translation exists in the library of Nûr-i Osmâniyye (in Istanbul). It refutes people who say that tobacco is harâm as well as those who hold the belief that it is makrûh. It says, for instance: “If it is harmful to some people, then it is harâm only for them. It is not harâm for others. Likewise, honey is harmful for a person suffering from a bileous disease. But it is not harâm for others. In fact, it promotes good health. Everything is halâl essentially. Calling something harâm or makrûh requires evidence for doing so. The worst of all wicked things is (drinking) wine, and although Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ had been sent to humanity with the mission to teach Islam to them, he could not say (on his own) that wine was harâm. He waited until an âyat-i-kerîma was revealed to prohibit its consumption. Then, it is mubâh, halâl, to smoke tobacco. It is an act of (makrûh that is termed) tab’an makrûh. It is not shar’an makrûh.”

Ibni ’Âbidîn goes on as follows: “Smoking tobacco is not harâm in the Shâfi’î Madhhab. It is written in their books that it is makrûh tanzîhî. In fact, according to their scholars, “Tobacco is to be treated like fruit in case quitting it would not give harm to a woman; in that case it will be necessary for her husband to give her money to buy tobacco. And it must be treated like medicine if it would harm her to quit smoking; in that case it will not be wâjib for him to meet her expenses on tobacco.” It is harâm to smoke

tobacco or to eat things like onions or garlic in a mosque.

(Muhammad bin Mustafâ) Hâdimî of Konya 'rahmatullâhi ta'âlâ 'alaih', (d. 1176 [1762 A.D.],) the author of the book entitled **Berîqa**, which is adduced as support by those who argue that tobacco is harâm, states as follows in the eighty-fifth page: It is purported in an âyat-i-kerîma: "**Things that are khabîth** (dirty, foul) **are harâm**." The book of Tafsîr entitled **Wâhidî** (or Vesît), (by Abul-l-Hasan 'Alî bin Ahmad, d. 468 [1075 A.D.], Nishâpûr,) explains this âyat-i-kerîma as follows: "The word 'khabîth' as used in the âyat-i-kerîma refers to lesh (flesh of an animal that has been killed either (or both) in a manner contrary to Islamic teachings or (or and) without uttering the Basmala, i.e. the Name of Allâhu ta'âlâ,) blood, and pork. This âyat-i-kerîma prohibits all three of them." On the other hand, everything that is khabîth is harâm. And everything that is harâm is khabîth. For instance, polytheism, cruelty, fâiz (interest), and bribery are khabîth. It has been stated (by Islamic scholars) that everything that is said to be foul by mankind is khabîth. Hence, tobacco is khabîth and harâm.

He states in the hundred and thirty-third page: Bid'ats that are not done as acts of worship or intended for earning thawâb are called **bid'ats in customs**. An example of them is to use things like flour sieves and spoons. It is not dalâlat, deviation (from the right path), to do things that are bid'ats in customs. People with wara' and taqwâ (Please see the forty-second chapter of the first fascicle of **Endless Bliss** for these terms) also use utensils of this sort, when there is a darûrat to do so. It is better not to use them, although it is not a sinful act to use them. Some scholars said: "Smoking tobacco and drinking coffee also are bid'ats in customs. Both of them are acts that are neither harâm nor makrûh. This is the truth. If a person says that these acts are harâm, he will have made bid'at-i-'âdiyya harâm. As for the Sultân's prohibiting them; his injunctions are to be obeyed when they are agreeable with Islam, not when they are delivered for the gratification of his personal tendencies or as an indulgence in the desires of his nafs." We may agree with them concerning coffee. Yet it is still something that we had better avoid availing ourselves of. For, there is not a consensus (of scholars) concerning it. As for tbacco; true as it is that it is not harâm, that it is makrûh is beyond a shadow of doubt, since there is not a consensus (of scholars) on that it is halâl. When the Sultân (President of the State) bans something that is mubâh, it is wâjib to observe the ban. In fact, when the thing banned is something whereon there is not a consensus (of scholars), then afortiori it will

be wâjb to observe the ban. It is stated in the book entitled **Telvîh**, (written by Sa'd-ud-dîn Teftâzânî 'rahmatullâhi ta'âlâ 'alaih', 722 [1322 A.D.], Teftâzân, Khorasan – 792 [1389], Samarkand, as a commentary to the book entitled **Tenvîh**, by Sadr-us-sharî'a:) "Doubted things will be harâm."

It is stated as follows in its twelve hundred and forty-third (1243) page: There are six groups of things that cause eating and drinking to become harâm: Intoxicants, e.g. wine. Najs (dirty) ones, e.g. urine and blood. Harmful ones, e.g. sand and soil. Disgusting ones, e.g. semen and mucus. Khabîth ones, e.g. bedbugs. Deadly ones, e.g. poisonous substances. As for habitual tobacco smokers; tobacco is said to have been harmful to them. It has been observed that most of them catch diseases. Forming a judgment on matters of this sort requires a survey of their generic and all-inclusive features. The judgment to be formed cannot be based on a sporadic sampling. Some people argue that tobacco has been useful against some diseases and that for instance it loosens phlegm and bile. Yet this argument belongs to ignorant people. Doctors do not smoke it. And specialists do not write so. Their statements are to the contrary. We have heard that some doctors say that mankind would live for a thousand years were it not for tobacco. [This faqîr, the translator[1], finds no logic in this statement, which is quoted as having been made by doctors; it causes consternation. For, natural human life-spans were no different before tobacco appeared; average lengths of human life were as they are today. Since the 'Asr se'âdet, (the blessed period of time wherein the Best of Creation 'sall-Allâhu 'alaihi wa sallam' and his four Khalîfas, Abû Bakr, 'Umar, 'Uthman, and 'Alî 'radiy-Allâhu ta'âlâ 'anhum ajma'în' lived,) no one has been heard to have lived for a thousand years.]

Another statement made about tobacco is that it is an intoxicant. It is the case with the beginners. As a smoker gradually gets used to it, its intoxicating effect loses its grip. So is the case with wine. Imâm Muhammad 'rahmatullâhi ta'âlâ 'alaih' stated that if something taken in high doses were harâm it would be harâm as well to consume a small amount of it. It was for that matter that some scholars said that tobacco was harâm. Others, however, merely dissuaded against smoking it. And there were others, who maintained that smoking tobacco would annoy non-smokers, and that it was harâm to annoy other people. Some

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[1] The blessed Islamic scholar and Walî, Huseyn Hilmi Işık 'rahmatullâhi ta'âlâ 'alaih', means himself.

scholars, on the other hand, stated that tobacco fell within the interdiction in the hadîth-i-sherîf: “**Let him who have eaten onions or garlic not approach our mesjîd** (mosque)!” Scholars of Fiqh stated that things with a bad smell should be taken out of the mesjîd. Tobacco has been said to be a bid’at. However, a bid’at [reform, change] that is harâm is one which is made in tenets of belief and/or in acts of worship. Bid’ats in customs and habits are not harâm; they are mubâh. Bid’ats that run counter to sunnats or to the causes of sunnats are forbidden. For instance, the reason for the miswâk’s[1] being sunnat is that it will remove the bad smell from one’s mouth. Tobacco eliminates this hikmat (divine reason or cause). Bid’ats that are beneficial to religious practices are beautiful things. Tobacco is not one of them. Tobacco has been stated to be khabîth. People with a nature called ‘selîm (mild-serene)’ are disgusted with tobacco. Some scholars said that it was smoked for amusement and pleasure and as an indulgence in arrogance. This reason would suffice to make tobacco harâm, although it is mubâh essentially. According to some scholars tobacco is isrâf (prodigality, wastefulness), since it is something not necessary. It is identical with giving away one’s property only for pleasure. There may even be people who would pay very much property to buy it. It may cost acts of worship, such as performance of namâz in jamâ’at. It may cause acts of harâm, such as lying, backbiting, talebearing, and gossiping. This statement is reinforced by events such as tobacco smokers’ being dreamt of after death, the changes seen on their faces and mouths when their graves were reopened, and their graves’ having been filled with smokes. As is seen, there is a variety of different statements and fatwâs concerning tobacco. Scholars, let alone laymen, have failed to get round this matter. Some scholars have said that it would be halâl, mubâh. Some of them have warned against the threat it has posed. According to those who have said that it would be halâl, “Something that is harâm must have been clearly declared to be so, or that it is harâm must be a bare fact. Tabacco has not been interdicted clearly (in the four sources of Islam). And there are no longer any authorized mujtahids to arrive at the conclusion that it is harâm. As for the authorized mujtahids of the past; there is not a single statement concerning tobacco on their part. On the other

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[1] Please see the thirteenth of the adabs of an ablution dealt with within the second chapter of the fourth fascicle of **Endless Bliss** for the word ‘miswâk’.

hand, non-mujtahids' saying that it is halâl or harâm is of no importance. Then, smoking tobacco is mubâh and halâl essentially." Those who have warned against its danger have taken the aforesaid arguments into consideration. Perhaps those who maintain that it is something dangerous have more plausible reason to believe so. For, granting a few of the aforesaid arguments are wrong, the matter will still not be free from doubt. In the aggregate will they reinforce the conviction. On the other hand, that "there are no longer athorized mujtahids" is an ambiguous statement. Fully authorized mujtahids no longer exist today; yet there still may be some semi-authorized scholars, (i.e. infra-matter mujtahids,) who are capable of making an analogy between ijtihâds. Although the early mujtahids made no statements concerning tobacco, it is possible to try and associate tobacco with one of the conclusive and clearly stated judgments that they made. Non-mujtahid scholars may be able to do this job. Tobacco smoking remains a doubtful issue, at the most. And doubtful things, in their turn, are harâm. It is stated in a hadîth-i-sherîf: "**A person who does what is doubtful would just as soon commit harâm as well**." Behaviour that one avoids should incorporate also making a habit of doing acts that are mubâh or risky. It would be reasonable to say that tobacco is risky. And it would be sinful, venial as it may be, to dive too deeply into enjoying the mubâhs. Even if we should say that tobacco is halâl, then it is something addictive. Acts that are mubâh will have to be accounted for on the Day of Judgment. Tobacco is enjoyed mostly by fâsiq people. And they set an example for others who watch them. Moderate behaviour is commendable in all situations.

It is stated in the thirteen hundred and forty-seventh (1347) page: A hadîth-i-sherîf reads as follows: "**Let a person who has eaten onions or garlic not come to our mesjîd**." For, a bad smell will hurt angels. So is the case with people who have (newly) eaten things with a bad smell, such as leeks, people suffering from a disease causing a bad smell, such as leprosy, people with a stinking wound, and people wearing clothes smelling of fish or meat. These people are not allowed into a mosque. It is makrûh tanzîhî to eat raw onions or garlic when going to a mosque. It is not makrûh to eat them cooked. It is permissible to eat them as medicaments. That it is for this reason that smoking tobacco is makrûh, is written in **Yahyâ Efendî's Fatwâ**. A pious Muslim will not smoke tobacco for fear of (disobeying) this hadîth-i-sherîf. Here we end our translation from the book entitled **Berîqa**.

The following passage has been translated from the hundred and forty-third (143) page of the hijrî 1290–Istanbul edition of the book entitled **Hadîqa**: “Things like flour sieves and spoons did not exist during the ’Asr-i-se’âdat. They appeared afterwards. Inventions of this sort, which have been intended not for worshipping Allâhu ta’âlâ or earning thawâb, are called **bid’ats in customs**. These bid’ats are not among those bid’ats that are defined as heresy and deviation from the right path in the hadîth-i-sherîf. People who do bid’ats of this sort will not be punished for them (in the Hereafter). People of wara’ had better not do them. An example of them is men’s eating too much and putting on fat. Imâm Munâwî, (924 [1518 A.D.] – 1031 [1621], Cairo,) states as follows in his commentary to **Jâmi’-us-saghîr**: “Men’s putting on fat is one of the harbingers presaging the approaching Doomsday. Two other bid’ats in customs are smoking tobacco and drinking coffee. Each of these things has become the indispensable wont of modern people, good and bad ones alike. Various comments are being made about them, but the truth of the matter is that there are no grounds to say that either is harâm or makrûh. Both of them are **bid’ats in customs**. A person who calls them ‘harâm’ by adducing any reason will have called a bid’at in customs ‘harâm’. That a bid’at in customs cannot be said to be ‘harâm’ has been stated unanimously by Islamic scholars. As for the Sultân’s commandments and prohibitions; it is wâjib to obey them as long as they are agreeable with the commandments and prohibitions of Allâhu ta’âlâ. It is not wâjib to obey them if they have been intended to put his personal thoughts and views into practice. All the commandments and prohibitions of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ were agreeable with the commandments and prohibitions of Allâhu ta’âlâ. He would never command or prohibit something on his own. Had it not been the case, it would not have been wâjib to obey all his injunctions. Then, afortiori, it will not be wâjib to obey the Sultân’s arbitrary and discretionary commandments. However, if the person who has given the commandment is a cruel one and oppresses and persecutes the people, it will be wâjib for a person in fear of death to obey the ban imposed on such mubâhs by that cruel president, especially if he is an out-and-out bloody villain. For, it is not permissible for a Muslim to expose himself to danger. So, it will be wâjib not to consume coffee and not to smoke when they are banned. Yet the purpose intended for the obedience should be of protecting one’s life and chastity, rather than avoiding an act of harâm or makrûh.

To obey the ulul-emr (presidents, leaders) means to obey the rightful commandments and prohibitions of Muslim superiors.”

Hadrat Ismâ’îl Haqqi (or Hakki) formerly wrote that tobacco was harâm. For, Murâd Khân, the Sultân, had banned smoking tobacco, and smokers were being put to death. What the blessed scholar said to be harâm was not tobacco itself, but it was to smoke it, because it would cause execusion. In a book that he wrote after the government lifted the ban from tobacco, he wrote that tobacco was not harâm. I, the humble translator, have seen that book in the Library of Orhan in Bursa.

The following excerpt has been borrowed from the book entitled **Fat-h-ur-rahîm**[1], from its twenty-ninth page on: ’Alî Ejhurî, a scholar in the Mâlikî Madhhab, states as follows, on the authority of Shaikh Khalîl, in his book entitled **Ghâyat-ul-beyân**: “An intoxicant that paralyses mental activity and gives pleasure without anaesthetizing the senses is called a **muskir**, (which lexically means ‘that which causes fits of intoxication’.) If it is something that paralyses mental activity without anaesthetizing the senses or giving any pleasure, it is called a **mufsid**, i.e. a morphine. If it both paralyses mental activity and anaesthetizes the senses, it is termed **murqid** or **munawwim**, i.e. narcotic or soporific or hypnotic. A person who drinks an intoxicating substance deserves the flogging chastisement termed ‘hadd’; it is harâm to drink even a small amount of it, although that amount will not intoxicate; such substances are najs (dirty, foul)[2]. ’Abdullah Menûfî Shâdhilî said: ‘Leaves of Indian hemp (*cannabis sativa*), which is also called ‘hashish’, are **muskir**s, since there are people who sell their household goods in order to buy hashish. They would not do so if it were not an intoxicant.’ Badr-ad-dîn Muhammad bin Bahâdir ‘rahmatullâhi ta’âlâ ’alaih’, (745 [1344 A.D.] – 794 [1391], Egypt,) a scholar of Fiqh in the Shâfi’î Madhhab, said so, too. He said also that hashish was harâm regardless of the amount taken. According to Shaikh Abu-l-Hasan ‘rahmatullâhi ta’âlâ ’alaih’, as he wrote in his commentary to the book entitled **Mudawwana**, (which had been written by Ibn-ul-Qâsim ‘Abd-ur-Rahmân bin Mâlikî ‘rahmatullâhi

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[1] Written by Sayyid Mes’ûd bin Hasan Qanâwî ‘rahmatullâhi ta’âlâ ’alaih’ of Egypt as a commentary to Ibn-ul-Verdî’s book of qasîda entitled **Lâmiyya**.

[2] The word ‘najs’ is an adjective, and ‘najâsat’ is a noun derived from ‘najs’. Please see the sixth chapter of the fourth fascicle of **Endless Bliss** for kinds of ‘najâsat’.

’alaih’, d. 191,) and also according to scholars such as ’Allâma Muhammad bin Ahmad bin Merzûq Shams-ad-dîn Abû ’Abdullah Tilmsânî Mâlikî ‘rahmatullâhi ’alaih’, (711 [1311 A.D.], Tilmsân [Tlemcen, Algeria] – 781 [1379],) and Shihâb-ud-dîn Ahmad bin Idrîs Qarâfî Mâlikî ‘rahmatullâhi ’alaih’, (626 – 684 [1285 A.D.], Egypt,) hashish is a mufsid, a morphine. For, people who take it do not fight, yet they become numb and insensible. According to Ibni Daqîq-ul ’Iyd ‘rahmatullâhi ’alaih’, (d. 702,) a scholor of Fiqh in the Shâfi’î Madhhab, opium obtained from hashish has a more powerful effect than does hashish because a little amount of opium is enough to intoxicate a person, although there has been a scholarly consensus that it is not najs. Hashish is not najs, either. As Imâm Nawâvî (or Nevevî) ‘rahmatullâhi ta’âlâ ’alaih’, (631 [1233 A.D.] – 676 [1277], Damascus,) states in the commentary to the book entitled **al-Muedhdheb-fi-l-furû’**, which had been written by Abû Is-haq Ibrâhîm bin Muhammad Shîrâzî, Shâfi’î, (d. 476,) whereas it is harâm to drink a small amount of wine although it would not intoxicate a person, hashish that is too little to intoxicate a person is not harâm. Henbane and opium, like hashish, are permissible when they are eaten in amounts too little to intoxicate you. These herbs will disrupt one’s mental activity and impair one’s nerves when they are taken in high doses. Now some exploiters are extracting the harmful substances that they contain and selling the pills and injections they prepare from them in the name of pleasure giving ecstasy drugs to students, to workers, and to footballers. It is harâm and gravely sinful to buy and use these intoxicants, which will lacerate our spiritual values such as morals, chastity, faith and belief, and patriotism.]

“As for smoking tobacco; it does not paralyze one’s mental activity. Nor is it something najs. Hence, it is not harâm to smoke tobacco. It will be harâm in case it causes other kinds of harm. It is not harâm for a person who will not suffer harm from it. It will be harâm for a person who finds out that it is harmful to him, which in turn can be judged from certain facts, e.g. medical advice given by a reliable ’ârif, [i.e. a specialized doctor,] or from one’s personal experiences. Rules are adaptable in matters whereon Islam has not given certain directions. Accordingly, something (that cannot be found in the Islamic sources) will be harâm if it is harmful. Otherwise it will not be harâm. Laxity that tobacco produces on new smokers is analogous to laxity felt upon entering into a pool of hot water or upon taking a purgative. This effect is short of paralyzing one’s mental activity. Even if it should be supposed that its laxative

effect is a result of the paralyzing effect it produces on mind, then it still cannot be said to be a muskir, since it does not give pleasure. As it is permissible to eat a small amount of opium that will not paralyze mental activity, likewise it is permissible to smoke a small amount of tobacco that will not paralyze mental activity. And this, in its turn, varies, depending on the person involved and on the amount taken as the criterion. A certain amount that would suffice to paralyze a certain person's mental activity may be too small to have the same effect on another person. As is seen, tobacco cannot be definitely said to be harâm. Only a religiously ignorant or obstinate and bigoted person would say so. Since it does not paralyze mental activity, the fact that it is halâl naturally follows. Nor could there be sense in arguing that tobacco is najs since it is cleansed with alcohol. For, stating the obvious fact that alcohol is harâm would not detract from the argument that tobacco is not harâm. On the contrary, it would mean to acknowledge that tobacco cleansed without using alcohol is not harâm. It could not be argued, either, that tobacco is harâm because it is wastefulness (isrâf). For, property paid for buying something has not been wasted. And it would not be a scientific approach to argue that it is harâm because it is harmful. For, it is harâm for a person who suffers harm from it. If it does not harm a person it will not be harâm for him. Nor would it be compatible with science and experience to say that it is harmful for everybody. Its curative power on some diseases has been observed. According to 'Allâma Shaikh Muhammad Nihrîrî 'rahmatullâhi ta'âlâ 'alaih', a scholar in the Hanafî Madhhab, if a person is told by a tabîb-i-muslim-i-'ârifî that tobacco will be harmful to him, or if he himself becomes aware of its harm with his own experiences, it will be harâm for him to smoke tobacco. The same scholar gave a fatwâ stating that tobacco would be halâl unless its harm was definitely known. In another fatwâ of his he stated that it would be harâm for a person who would suffer harm from it, and that otherwise it would not be harâm.

"There is not a hadîth-i-sherîf about tobacco. It is written in the three hundred and twenty-eighth page of **Eshi'a-t-ul-leme'at** that the tree mentioned in the hadîth-i-sherîf, '**Let a person who has eaten from the bad smelling tree not be close to our mesjîd! If something is hurtful to people, angels also will loath it**,' means onions and garlic. It is stated in a fatwâ given by Nawr-ad-dîn 'Alî bin Yahyâ Ziyâdî 'rahmatullâhi ta'âlâ 'alaih', (d. 1024) that tobacco is harâm for a person who would lose his mind if he smoked it, and not harâm for others. Also 'Abd-ur-Raûf-i-munâwî

‘rahmatullâhi ta’âlâ ’alaih’, (924 [1518 A.D.] – 1031 [1621], Cairo,) a great scholar of Fiqh in the Shâfi’î Madhhab, gave a fatwâ stating the same thing. Another scholar who gave the same answer was Shams-ud-dîn Muhammad bin Ahmad Shevberî ‘rahmatullâhi ta’âlâ ’alaih’, a Shâfi’î scholar. He said: ‘Tobacco is like other mubâhs. That is, it is not harâm itself. Those who state to the contrary have no evidence to adduce. Theirs is sheer obstinacy.”

“Mer’î bin Yûsuf Muqaddisî ‘rahmatullâhi ta’âlâ ’alaih’, (d. 1033 [1633 A.D.],) a scholar of Fiqh in the Hanbalî Madhhab, states in his book entitled **Tahqîq-ul-burhân fî-shân-id-dukhân** that tobacco is not harâm so long as it does not cause any other harm, that it is like inhaling smokes of a fire through one’s mouth, and that no one ever stated that an act of that sort would be harâm.

“When something new appears, it will be (accepted as) a mubâh if it is something like a mubâh, and it will be a harâm if it is something like a harâm. A wise man of religion will certainly liken tobacco to mubâhs. He will not dare to say that it is harâm, unless it causes harm.

“’Abd-ur-Raûf-i-Munâwî said that there was not a hadîth-i-sherîf censuring tobacco. As is seen, scholars of all four Madhhabs have announced unanimously that it is not harâm to smoke tobacco in an amount that will not suspend one’s mental activity.” Here we end our quotations from ’Alî Ejhurî.

It is stated as follows in the book entitled **Jelâl-ul-Haqq fî kashf-i-ahwâl-i-shirâr-il-khalq**, which was printed in Alexandria in 1355 [1936 A.D.], and also in the commentary entitled **’Izziyya** by Muhammad bin ’Abd-ul-Bâqî Ezherî Zarqânî ‘rahmatullâhi ta’âlâ ’alaih’, (1055 [1645 A.D.], Zarqân – 1122 [1710]:) ’Alî Ejhurî ‘rahmatullâhi ta’âlâ ’alaih’ was asked: A hadîth-i-sherîf reads: “Avoid wine and the green plant!” In fact, **Huzayfa-t-ubni-Yemân** ‘radiy-Allâhu ’anh’ related: Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ and I were walking together, when he saw a plant and shook his blessed head. I asked him why he had done so. He explained: “During the latest time people will smoke the leaves of this plant. It will intoxicate them, and they will perform namâz in that state. They are wicked people. They are far away from me. Allâhu ta’âlâ does not like them.” Hadrat ’Alî ‘radiy-Allâhu ta’âlâ ’anh’ quoted the blessed Prophet as having stated: “People who smoke it will stay eternally in Hell. They are the devil’s friends. Do not shake hands (make musâfaha) with a person who smokes tobacco! Do not embrace that person! Do not greet him! For, he is

not one of my Ummat.” According to another narration he stated: “They are from among the (people called) ‘Ashâb-i-shimâl’.[1] Tobacco is the drink of the (people called) shaqîs. It was created from the devil’s urine. The devil urinated when Allâhu ta’âlâ told him that he would not be able to mislead His beloved slaves. And from that urine came about the plant called tobacco.” What would you say about these statements? Hadrat ’Alî Ejhurî answered as follows: “None of these statements is a hadîth-i-sherîf. Scholars of (the Islamic branch of knowledge called) Hadîth have informed us that they are lies and slanders. In fact, the poor literary quality of the statements reveals them to be too inferior to have been uttered through the blessed mouth of the Messenger of Allah. As Rebî’ bin Haysem ‘rahmatullâhi ta’âlâ ’alaih’, (d. 68 [687 A.D.], Tus,) stated, there is a (special) nûr in hadîth-i-sherîfs as there is light in the Sun. A person who concocts hadîth-i-sherîfs will go to Hell. It is stated as follows in a hadîth-i-sherîf quoted in the books entitled **Bukhârî** and **Muslim**: ‘**If a person lies by quoting an utterance in the name of hadîth although it is not my utterance, he will be transfixed on a stake of fire in Hell**.’ Imâm-ul-Harameyn ’Abd-ul-Melik ‘rahmatullâhi ta’âlâ ’alaih’, (419 – 478 [1085 A.D.], Nishâpûr,) stated that a person who concocted a hadîth-i-sherîf would become a disbeliever. However, it is an act of harâm, not one of kufr (disbelief). If a person’s smoking tobacco will suspend or harm his mental activity or cause him to fail to provide the sustenance of his family, who are wâjib for him to support, or to fail to perform a prayer of namâz within its prescribed time, it is harâm for him to smoke it. It is not harâm for other people to smoke tobacco.”

It is permissible to sell mufsids, i.e. narcotic substances, in amounts that will not suspend mental activity, as well as to sell any medicine. As well, it is permissible to sell tobacco to people who will not lose their mind (when they smoke it).

As is understood from what has been written so far, unlike alcoholic beverages, opium, morphine, hashish, and the like, tobacco is not something made harâm to smoke. I, the faqîr, do not like the smoke of tobacco. I have never smoked it. Nor has any other member of my household. However, I cannot say that it is harâm only because my nature loathes it. Halâls are known, and so are harâms. And so, too, are the doubtful acts that have been stated by (those profound Islamic scholars called) mujtahids. The doubtful

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[1] Please see the twenty-seventh chapter of the fourth fascicle of **Endless Bliss** for ‘Ashâb-i-shimâl’.

acts are those which have been called ‘halâl’ by some mujtahids and ‘haram’ by others. Those who call them ‘harâm’ should not do them. And those who say that those acts are permissible had better avoid doing them. Unawareness of halâls and harâms on the part of non-mujtahids and people not educated in the Islamic sciences termed ‘usûl’ does not mean that they are doubtful acts. It is written in the ninety-fourth page of the book entitled **Berîqa** that “Non-mujtahids’ statements are not delîl-i-shar’î, (i.e. they should not be accepted as proofs in religious matters.)” Something that is halâl does not require evidence for being known so. For judging that something is harâm, however, evidence will be necessary.

If all the things making up a genus have been declared to be harâm by way of the nass, (i.e. if there are âyat-i-kerîmas and/or hadîth-i-sherîfs declaring that they are harâm,) in that case only will it require evidence to say that a certain few of them are ‘halâl’. Something that has not been declared to be harâm is to be accepted as halâl. Calling it ‘harâm’ requires adducing evidence and proving that it is so. Ibni ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’ quotes the hundred and forty-fifth âyat-i-kerîma of An’âm Sûra, which purports: “**Something which Allâhu ta’âlâ has not stated to be halâl or harâm is one of the things which Allâhu ta’âlâ has forgiven**,” in the chapter entitled **Dhebâyih**, shows that anything that has not been declared to be harâm or which is not analogous to acts that have been declared to be harâm, is mubâh. Then, people who say that nothing has been declared concerning tobacco should say that it is mubâh; they should not say that it is harâm or makrûh. It is manifest that the statements intended to pass for hadîth-i-sherîfs against tobacco are misrepresentations and lies. For, tobacco did not exist in Arabia during the ’Asr-i-se’âdat. As we mentioned earlier in the text, tobacco’s advent into Muslim countries was as late as 1015 (A.D.).

A person with sufficient background in Islamic knowledge will shy away from saying that tobacco is makrûh tahrîmî. For, Ibni ’Âbidîn states as follows in the fifth volume: “As Imâm Muhammad stated, ‘makrûh tahrîmî’ means ‘harâm’. According to the (other) two Imâms, however, it means ‘verging on being harâm’. According to their ijtihâd, a person who commits an act that is makrûh tahrîmî, like a person who omits an act that is wâjib, will suffer torment in Hell, whereas a person who denies it will not become an unbeliever. So is the case with the doubtful. What is meant by the word ‘doubtful’ is a rule which a mujtahid has derived from âyat-i-kerîmas or hadîth-i-sherîfs that are not muhkam, i.e. those which

are not clear and are open to ta'wîl, or from hadîth-i-sherîfs that have been narrated by only one person, muhkam as they are. And by 'dangerous', 'something prohibited by Islam' is meant." Hence, smoking tobacco cannot be said to be 'dangerous', either.

'Bad habit' means 'habit of committing a harâm'. It is not worthy of a man of religion to call using something that is not harâm a 'bad habit'. An ignorant person will be bold. He will not be ashamed to make statements that Islam does not approve of. We trust ourselves to Allâhu ta'âlâ against being like those people who call the statements of superior Islamic scholars 'nonsensical' only because they are counter to their nature and personal opinions.

Another denunciation of tobacco comes from gourmands, who say that it cannot be likened to food. "It is not a kind of need to burn the plant called tobacco and to inhale its smoke; so it is not something permissible," they say. I wonder what they will say about burning frankincence or aloe wood or incense and smelling its smoke? Will they say that such things are not permissible since they are not edible or drinkable? Will they likewise denounce something being practised as an act of sunnat with the dead as well as with the living, saying that it consists in burning something up into smokes that disappear into air? The fact, however, is that these herbs, as well as many another bad smelling species, have been included in the word, "**The jewels that He produces from earth...** ." The Fuqahâ-i-kirâm (great scholars of Fiqh) 'alaihi-r-rahma' have said that the âyat-i-kerîma that purports, "**Who is to prohibit the jewels that Allâhu ta'âlâ produces from earth?**" subsumes within it concept even satisfactions such as enjoying beautiful sights or lovely jâriyas. They have stated that those enjoyments, therefore, are permissible. [**Multeqâ**, (by Halabî Ibrâhîm, 866. Aleppo – 956 [1549 A.D.],) and **Mejma'ul-enhur**, (a commentary to the former rendered by Shaikhîzâda 'Abd-ur-Rahmân bin Muhammad 'rahmatullâhi ta'âlâ 'alaih', d. 1078 [1668 A.D.].)] It is commanded in the book entitled **Shir'at-ul-islâm** that the strong-scented herb called 'rue' (*rute graveolens*) should be eaten to suppress the smell of onions. What could differentiating tobacco smoking from burning frankincense or chewing rue construed to be as, if not as sheer bigotry? That Lawh-i-mahfûdh or 'Ilm-i-ilâhî is meant by the word **Kitâb** in the fifty-ninth sûra of An'âm Sûra is written in all the books of Tafsîr. And all the harâms in that Kitâb (Book) have been declared in the Qur'ân al-kerîm. People's understanding will vary directly as their knowledge and ikhlâs. (Sources of Islamic knowledge called) Sunnat; Ijmâ' (unanimity, consensus of the early

Islamic scholars); and Qiyâs (analogy which a mujtahid employs to understand the hidden meanings in the Qur'ân al-kerîm and thereby to provide solutions for intricate religious matters,) have not been intended to add knowledge to that conveyed by the Qur'ân al-kerîm. They expound the knowledge covert in the divine phraseolgoy of the Qur'ân al-kerîm.

Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' states as follows in the chapter entitled **Dhebâyih**: "**Khabîth** means (something) disliked by the Ashâb-i-kirâm. For, the Qur'ân al-kerîm tells them that it is so. Things that appeared after the Ashâb-i-kirâm are good or khabîth (wicked), depending on their approximity to the things that they said to be good or khabîth." Tobacco is not khabîth. Books of Fiqh do not classify even narcotic herbs as 'khabîth'. It is stated in the two hundred and ninety-fifth page of the fifth volume of **Radd-ul-muhtâr**: "Solid substances and herbs that will intoxicate a person who takes a high dosage of them are pure, clean, and mubâh, essentially."

If something mubâh (permitted, free) is harmful to a certain person, it will be harâm for that person. It will not be harâm for people to whom it is not harmful. There are many people to whom tobacco is not harmful. If it is harmful to people who smoke too much, then it will be harâm for them to smoke too much. However, it would be wrong to say that it is harâm for these people even to smoke a little or that smoking is harâm also for people who do not suffer harm from it. And it would be quite wrong to say that if something is harmful when it is taken in a high dosage it will be harâm to take a small amount of it. Too much of anything will be harmful. Too much bread or water will be harmful, too. It is for this reason that it is harâm to eat after satiation. Why should eating or drinking a little of something be harâm because too much of it would be harmful? In fact, it is farz (an open commandment of Islam) to eat and drink enough to be able to perform acts of worship. The aforesaid wrong statement may have been made by an unlearned person who misunderstood the scholarly utterance, "If something will intoxicate when a large amount of it is consumed, then it is harâm to consume even a small amount of it." Intoxicants are harmful. Yet, not everything harmful is an intoxicant. This subtlety should be discerned well.

It is very dangerous to add tobacco to the list of harâms only because one loathes it or thinks little of it. It means to interpret the Qur'ân al-kerîm with one's personal thoughts.

The author 'rahmatullâhi ta'âlâ 'alaih' of the book **Hadîqa** states

as follows as he deals with things that are harâm to consume: “There are three groups of things that are harmful to eat or drink: The harm of the ones in the first group is known by everybody. They are deadly things. All kinds of poison, glass powder, compounds of iron and quicksilver, lime, and the like are a few examples. It is harâm to eat or drink them. The second group are not deadly, although it is known that they are harmful. Examples of them are soil, mud, clay, and the like. It is makrûh to eat or drink too much of these things, and mubâh to eat or drink harmless amounts of them. The third group are harmful to physically weak people and harmless to people in robust health. Fish, milk, [eggs, pressed meat called ‘pastirma’, pickles or chutneys, canned meat,] honey, olive oil, peppers are harmful to some people. These things are harâm or makrûh only for people to whom they will be harmful. They are mubâh for people to whom they will not be harmful.” Those who hold that tobacco is harmful acknowledge that they can consider it in the third group at the most. There is not a single scientist to state that it is a poison that will kill anyone who smokes it. For, everyone knows that it is not a poison with that strength. Nor has anyone been heard to say that to smoke one or two cigarettes a day will mean to poison oneself on account of the poisonous substance called **nicotine** that tobacco contains. For, that assertion would be like saying that to breathe will mean to poison oneself on account of the gas called carbon dioxide that air contains. One of the constituents of bitter almonds (*prunus amygdalus*) is amygdalin glicosidine, which contains cyanic acid, which in turn many times more poisonous than nicotine. No one says that bitter almonds are poisonous or that it is harâm or makrûh on account of this poison that they contain. In a conference held by the teaching staff of the faculty of dentistry in Istanbul, one of the speeches delivered contained the statement that “the nicotine formed in the mouth by a couple of cigarettes smoked daily has had a protective effect on the tooth gums, whereas an excess of this limit has proven harmful.” Too much of any food or drink will be harmful. By the same token, it is doubtless that smoking too much will be harmful. However, it would be quite contrary to science and wisdom for people who hear this reasoning to suppose that smoking is harmful and causes cancer, that even one or two cigarettes a day will give harm, and that therefore it is harâm or makrûh.

Sayyid Ahmad bin Muhammad bin Ismâ’îl Tahtawî ‘rahmatullâhi ta’âlâ ’alaih’, (d. 1231 [1815 A.D.],) a scholar of Fiqh in the Hanafî Madhhab, states as follows in his annotation to the

book **Durr-ul-mukhtâr**: “According to Nejm-ud-dîn Ghazzî Shâfi’î, ‘Tobacco is not an intoxicant, yet it is harâm because it causes laxity. It will not be a grave sin to smoke one or two cigarettes.’ The word ‘harâm’ as he uses in his statement means ‘a venial sin’. Most of the scholars of Fiqh in the Shâfi’î Madhhab said that it would be makrûh tanzîhî. In the Hanafî Madhhab it is makrûh tanzîhî, like onions and garlic.”

We will repeat once again that ‘ijtihâd’ does not mean to search, find, and announce facts that our blessed Master the Prophet ‘sall-Allâhu ’alaihi wa sallam’ did not state. ‘Ijtihâd’ means to detect and uncover the facts stated covertly in âyat-i-kerîmas and hadîth-i-sherîfs. Did Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ not know about the future events that his Ummat was to experience? Or, did he hide his knowledge of the future harâms, in the face of the fact that it was farz for him to let his Ummat know about them? It was not necessary for him to tell about everything. But it was his duty to warn against harâms. Nor was it necessary to name all the harâms one by one. There being no clear mention of tobacco in hadîth-i-sherîfs or in the ijtihâds (of great Islamic scholars) is not because tobacco did not exist in their time. Many other things were not mentioned separately although they existed in those times. So comprehensive are the methods and the rules and the criteria established and formulated by the (profound Islamic scholars called) mujtahids that by employing them it is and will always be possible till the end of the world to make a judgment on each and every newly arising situation so as to discriminate halâls from harâms. Those which are named in the Qur’ân al-kerîm and in the hadîth-i-sherîfs are the basic criteria whereon to establish these methods and rules. The ones that would not be essential have not been named. On that account, in the Hanafî Madhhab, for instance; anything that would not fulfil the conditions essential for being harâm according to the methods and conditions established by the Madhhab and based on the criteria manifested in the Qur’ân al-kerîm and in hadîth-i-sherîfs, is a mubâh. Ibni ’Âbidîn notes as follows as he explains the acts of sunnat in the performance of ’abdest (ablution), and also as he explains the situations concerning countries captured by disbelievers, in the third volume: As is explained in the book (entitled **Tahrîr**, written by Muhammad bin Mahmûd Bâbertî Ekmel-ud-dîn Misrî ‘rahmatullâhi ta’âlâ ’alaih’, 713 [1312 A.D.], Bâberta, Baghdâd – 786 [1384], Egypt, as a commentary to the book entitled) **Usûl-i-Pezdevî**, (written by Fakhr-ul-islâm ’Alî bin

Muhammad Pezdevî ‘rahmatullâhi ta’âlâ ’alaih’, 400 – 482 [1089 A.D.], Samarkand,) anything that has not been clearly declared to be harâm is halâl, according to the unanimity of scholars. For, Allâhu ta’âlâ declares that such things are all mubâh, in an âyat-i-kerîma of Baqara Sûra, which purports: “**For you have I created everything**.” It would mean to contradict the books of (the Islamic science termed) Usûl to say that the argument that things that have not been stated to be harâm are mubâh belongs to people in the (deviated group of Muslims called) Mu’tazila. As is stated in the book **Tahrîr**, everything is halâl by creation, according to the majority of scholars of Fiqh in the Hanafî and Shâfi’î Madhhabs. Ekmel-ud-dîn states so in his commentary to **Pezdevî** and adds: Supposing some people have not heard that something (edible) is harâm; then it is mubâh for those people to eat it. Imâm Muhammad’s statements, “Lesh and wine became harâm after they were prohibited,” suggests that all things are mubâh in essence and that harâms became so after they were interdicted.

To say that no one likes tobacco is like denying the existence of the Sun. Millions of people enjoy smoking, commend it, and advocate it. To like tobacco does not mean to declare one’s love for it. It means to enjoy smoking it. How could it be denied that it is being relished by a wide variety of people from all sorts of social groups and vocations, such as muftis, preachers, imâms, laymen, scientists, statesmen, doctors, chemists, gentlemen, generals, and so forth? One should be an ignorant simpleton to call something being used by millions of pious Muslims, Khalîfa-i-muslimîns and Shaikh-ul-islâms a ‘bad habit’ and to attempt to liken it to harâms only because it is counter to one’s mental and natural predilections. ’Abd-ul-Hamîd Khân the Second ‘rahmatullâhi ’alaih’, (the forty-fourth Ottoman Pâdishâh and the ninety-ninth Islamic Khalîfa, 1258 [1842 A.D.] – 1336 [1918],) was a tobacco smoker. Tobacco was brought to him from Shemdinân and from the city of Iskeche (Xanthi, within the borders of Greece as of today). Tobacco from places such as Shemdinân (Shemdinli), Samsun (a coastal city in northern Turkey,) and Iskeche, cut into a few span-long, yellow slivers, has a pleasant scent. As it is lit and smoked with a pipe it exudes an odoriferous smell. Pleasant smelling choice tobacco cannot be blamed for the bad smell produced by sullied blends of tobacco being smoked. A person who dislikes bitter pepper cannot talk about bitter, let alone sweet, pepper with disfavour. Nor can he say that it is an act of makrûh to eat it. If he does so, he will have put forward a spurious argument. If every man jack makes a list of

his dislikes and labels them 'harâm' and 'makrûh', the Islamic religion will degenerate into Christianity. Like Christianity, it will turn into a jumble that can never be rearranged.

Isrâf (wastefulness) is an act of harâm, and quite a vicious one. How daring it is to say off-hand that tobacco is definitely an isrâf. An even worse expression of inanity and ignorance is to utter words such as 'out of place' and 'valueless' about the statements of Islamic scholars. The first requirement is to understand these things; next, negations must be made one by one and by providing documentation. Yes. A person who conjectures parochially on the lexical meaning of 'isrâf' without bothering to look up the explanation and the classification provided by Islam, will dismiss the matter by simply saying that smoking tobacco is the worst isrâf. It is an offence to dock the money necessary for the subsistence of one's family. Why is the blame incurred by the offender being put only on tobacco and no quota from the criticism is being assigned to the major culprit, i.e. laziness and expenditure on harâms and needless ventures? Why is a poor person's docking the money he is to spend daily for the needs of his family and buying tobacco being milked for the purpose of calling one or two cigarettes smoked by a rich person or a poor person's smoking the cigarette offered to him 'harâm'? Their argument has a ring of ingrained bigotry, which in turn betrays their biased hostility against tobacco.

Ceasing from tobacco will not cause one to earn thawâb for resisting against (the wishes of) one's nafs[1]. It is cruelty to deprive one's body of its needs. It is a sinful act. The nafs will not be satiated when it attains its needs. What it wishes is always beyond its needs, i.e. the harâms. Then, resisting against one's nafs involves abstaining from the harâms and from excess in enjoying the mubâhs. Not to smoke tobacco once a day is not resistance against one's nafs. Resistance to it is abstinence from smoking tobacco too much, which means not to smoke so much as to abuse one's health and wallet. This resistance against one's nafs should be caried on not only with tobacco, but also with all the other (permitted acts termed) mubâhs.

Nor will likening tobacco to opium indicate that it is harâm for everyone. On the contrary, it will indicate that it is not even makrûh for people who smoke it below the limit of harm. For,

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[1] Nafs is a malignant creature inherent in the human nature. It is inimical to Allâhu ta'âlâ and to His commandments. All its wishes are harmful to it and to the person carrying it.

profound scholars of Islam, i.e. mujtahids, distinguish narcotics like opium from the alcoholic beverages, which are harâm. It is stated in the hundred and sixty-sixth (166) page of the third volume of **Durr-ul-mukhtâr**: "It is mubâh to eat the narcotic herb called henbane. For, it is a plant. It is harâm to become intoxicated with it." Please see the booklet **Hâd-id-dâllîn**, (by Hâdji Tûsi!)[1] Henbane is called 'Jusquiame' or 'Hyoscyamus' in medicine. There is lengthy information on its harmful and useful effects on people in the book entitled Plantis Medicinales (1927) and written in French by Dr. A. Heraud. Ibni 'Âbidîn expounds this as follows: "Imâm A'zam and Imâm Abû Yûsuf said that it is mubâh. According to Imâm Muhammad, if something would intoxicate a person who took a high dose of it, then even a small amount of it is harâm. The fatwâ given in this subject was said to have been in agreement with this ijtihâd. However, the statement that 'a small amount of something is harâm if it would intoxicate a person who took a high does of it," is intended for beverages. This fact is stated clearly in some books. If it were not the case, it would be harâm to eat a small amount of solid substances such as saffron and ambergris since large amounts of them will intoxicate the consumer. I have not seen an Islamic scholar saying that these things are harâm. In fact, those Shâfi'î scholars who said that "a person who drank only a small amount of the beverages that would intoxicate when taken in a high dosage should be chastised with the flogging called 'hadd'," meant liquids only. If it were harâm to eat small amounts of substances like henbane and saffron according to Imâm Muhammad, these substances would be najs, foul, dirty. For, according to Imâm Muhammad, a small amount of something that would intoxicate when taken in a high dosage is harâm and najs. On the other hand, not a single Islamic scholar has said that henbane and the like are najs. It is permissible to use henbane as a medicine. It is not permissible to use it as a narcotic or intoxicant. Imâm Muhammad's statement is meant for beverages. Because henbane and the like are solids, they are harâm only when they are used as intoxicants and in large amounts. They will not be harâm when they are used in small amounts. For instance, it is not harâm to use ambergris and the like as perfumes, the (gum resin yielded by the) poisonous plant called scammony as drastic purgative,

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[1] That booklet is the sixth fascicle in the book entitled **Ghâyat-ut-tahqîq** and written by Shaikh Muhammad Hayât Muhaddith Medenî Sindî, (d. 1163 [1749 A.D.], Medîna.) The book was reproduced by **Hakîkat Kitâbevi** in Istanbul in 1413 [1992 A.D.].

and/or other solid medicines in small amounts. It is permissible to use small amounts of them. It is not permissible to use them in harmfully large amounts.” Not so is the case with using, for medicinal purposes, amounts too little to intoxicate of alcoholic beverages that would intoxicate a person who drank plenty of them. According to the unanimity of scholars (of Fiqh), it is not permissible to use a small amount of alcoholic beverages (even) as a medicine, unless there is a darûrat to do so; it is harâm.

Bad habits have no place in Islam. For, a bad habit means to make it a habit to commit a harâm. Drinking alcoholic beverages, gambling, and fornication are a few of such habits. Why should tobacco be a bad habit while it is not harâm? When their statements made to prove that tobacco is harâm and bad are observed with due attention, it will instantly be seen that they are not documentary argumentations, but opinionated prejudgments exercised with a penchant for foisting their fixation that tobacco is harâm. Such initiations, in the science of logic, are far from having a documentary value.

Why should tobacco be ’abess (useless occupation), lehv (amusement) and la’b (or lu’b = game), which means to occupy oneself uselessly, to waste time. An example of ’abess is to spend one’s time playing musical instruments or useless games. Tobacco is not something to kill time with; why, then, should it be said to be ’abess. Tobacco does not prevent its smoker from doing something useful. As you smoke you may read a book or chat with a guest.

That it is indecorous to smoke in the presence of one’s elders or superiors, in mosques, during preachings, and at other respected places, does not show that it is harâm or makrûh. It is not decorous, either, to lie down in the presence of one’s elders or superiors or stretch one’s feet out towards them or in the presence of one’s elders or superiors or stretch one’s feet out towards them or in the direction of the Ka’ba or eat fruit or even bread during a preaching or class. There are many other things that cannot be done at certain places or in the presence of people who would be offended, although none of them is an act of harâm or makrûh when you are on your own. It is makrûh to do buying and shopping or to talk loudly or to have oneself bled in a mosque. [Please see the twenty-first chapter of the fourth fascicle of **Endless Bliss**!] But these things are not makrûh (when they are done) outside of the mosque. In fact, it is an act of worship to do buying and selling outside. To have oneself bled, (when done outside of the mosque,) is an act of sunnat, not an act of makrûh. Tobacco cannot be said

to be ’abess. As a matter of fact, it is not ’abess to use forks and spoons or to dab on perfume.

A cognitive repertoire whose entry ‘needs’ is merely comprised of ‘things that go down into the stomach’ is symptomatic of a naive look on life. That the human body and soul have various needs is a fact that takes a place both in religious books and in the actual meeting of minds. Not only do all our sense organs have a variety of needs, but the needs of the entire nervous system vary from one organ to another. It has become axiomatic that these needs are no less vital than bread and water. We see an unimaginable variety of needs in books of Fiqh. For instance, a statement in the book entitled **Durr-ul-mukhtâr** reads: “To buy a handkerchief to use for blowing your nose or wiping the sweat from your face is permissible if it is intended to satisfy your need, and makrûh tahrîmî if it is intended for ostentation, which is a result of arrogance.” As is seen, even the usage of something is a need, depending on the intention. It is harâm to go on eating after satiation. But it is halâl, and a blessed act yielding thawâb, too, to do so if you are to fast the following day or lest your guest (eating with you) should feel inhibited. While something that is harâm turns into an act of halâl when it is intended to be kind to your guest, why should we blame someone for offering tobacco, which is not harâm at all? Would that those people who censure tobacco orient their onslaught onto acts that Islam has made harâm; so much better off would they be with the thawâb they would thereby have earned, and with the service they would thereby have rendered to Islam. But, alas, everyone has weaknessess whereby the devil gains footholds to mislead them. It both incites them to attack Islam and coaxes them into flattering themselves on having performed an act of worship. Statements made on these matters without understanding them properly will both stain the honour of Islam and demean the person who makes them. Only after acquiring a thoroughgoing education should a man of religion talk or write on matters of this sort. To talk sensationally or, in other words, to attempt to pass one’s personal views off as Islamic commandments and prohibitions, and to be carried away by sheer dogmatism instead of looking at the evidence in the nusûs (âyats and hadîths) in distinguishing between halâl and harâm acts, will end in bitter disappointment. Especially, it is so ludicrous to pass self-assured judgments on the physiological, therapeutic and toxic effects of tobacco in a vain attempt to prove that tobacco is harâm.

A few scholars said that tobacco was harâm, while others said

that it was makrûh. When their books are studied with due attention, it will be seen that some conditions, such as ‘docking the livelihood of one’s family’, ‘annoying others with its smoke’, ‘smoking so much as to harm one’s body’, and the like, have been imposed on tobacco, and it has been censured in event of those conditions. No scholar has said anything against smoking tobacco in the abstract. The passage that I translated from Hâdimî’s ‘rahmatullâhi ta’âlâ ’alaih’ book entitled **Berîqa** and which is quoted above shows this fact clearly. The statements made and the tobacco pamphlets written by religiously non-authoritative people and which therefore are quite forlorn in value with respect to Islamic knowledge and science, are without the scope of our argument. Then, a modicum of tobacco smoked by a person safe from the conditions exposing tobacco smoking to condemnation, should not be labelled as ‘harâm’ or ‘makrûh’. That tobacco is not harâm is proved with documentary evidence in the book **al-’Uqûd-ud-durriyya**[1] as well as in the final section of the second volume of **Hadîqa**, and also within the chapter dealing with the things that will break one’s fast of Tahtâwî’s annotation to the book entitled **Merâq-il-falâh**.

The book entitled **Tuhfa-t-ul-ikhwân mâ kîla fi-d-dukhân**, which was written by the Damascene scholar Mustafâ Rushdu, (d. 1260 A.D.,) and which was printed in Alexandria in 1318, renders a detailed account of the things that are harmful and which have a deleterious effect on the human health, and provides an extensive explanation about isrâf (wastefulness). It adds that tobacco is not among those things. “It is not wara’ and taqwâ to say that tobacco is harâm. People with wara’ and taqwâ cannot say, “harâm,” about something which Allâhu ta’âlâ has not made ‘harâm’. ’Allâma ’Abdullah bin Muhammad Nihrîrî, a Hanafî scholar, and ’Alî bin Yahyâ Nevr-ad-dîn Ziyâdî and ’Abd-ur-Raûf-i-Munâwî and Shaikh ’Alî Shevberî and Ismâ’îl Senjîdî, Shâfi’î scholars; and ’Allâma Kullî, a Mâlikî Scholar; and Shaikh Mer’î, a Hanbalî scholar, ‘rahmatullâhi ’alaihim ajma’în’, gave fatwâs stating that tobacco is not harâm. Something that is neither harmful nor necessary is a mubâh; something that awakens one’s brain from the state of stagnation and jogs one’s memory is a mendûb (or mandûb); something that is harmful to quit is a wâjib; something

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[1] It was written by Ibni ’Âbidîn Sayyid Muhammad bin Amîn bin ’Umar bin ’Abd-ul-’Azîz ‘rahmatullâhi ta’âlâ ’alaih’, (1198 [1784 A.D.], Damascus – 1252 [1836], the same place.)

that is harmful to use is harâm; and tobacco is makrûh for a person who does not want to smoke it," he says. Not so with wine. If a person addicted to wine makes tawba, (i.e. if he ceases from drinking wine, feels penitent, entreats Allâhu ta'âlâ for forgiveness, and promises to Him that he will never commit that grave sin once again,) and if he becomes ill and passes away as a result of having given up wine, he will earn thawâb for that.

I have had to write at that length for the purpose of showing the right way to people who think worse of tobacco than of alcoholic beverages and who hate tobacco smokers. We should not be overcome by our emotions, should not say 'harâm" or "makrûh" about smoking tobacco too little to cause harm or addiction, and should not look on those who smoke too little to harm their wallet and health as fâsiq, sinful people; this attitude is advised by a majority of Islamic scholars, such as Shaikh-ul-islâm Abu-l-Beqâ, (789 – 854 [1450 A.D.];) Ahmad bin 'Alî Harîrî Khalwatî, (d. 1048 [1639 A.D.];) Ismâ'îl Mer'ashî; Qâdî 'Abd-ur-Rahîm; Ghanîm bin Muhammad Baghdâdî, (d. 1030 [1621 A.D.];) Shaikh-ul-islâm Behâî, (d. 1064 [1654 A.D.];) Muhammad Tarsûsî, (d. 1177 [1705 A.D.];) Muhammad Kehwâkî; Egyptian scholars such as Yûsuf Dejwî, (d. 1365 [1945 A.D.],) and Muhammad bin 'Abd-ul-Bâqî Zerqânî, (1055 [1645 A.D.], Zerqân – 1122 [1710 A.D.];) 'Allâma 'Abd-ul-Ghanî Nablusî, (1050 [1640 A.D.], Damascus – 1143 [1731 A.D.];) 'Abd-ur-Rahmân bin Muhammad Imâdî, (978 [1571 A.D.] – 1051 [1641];) 'Abd-ur-Rahmân 'Alî Ejhurî, (967 – 1066 [1656 A.D.]; Mahmûd Sâminî, (d. 1313 [1895 A.D.], Palu;) 'Uthmân Badr-ad-dîn, (1274 [1857 A.D.], Erzurum, Turkey – 1340 [1922], Harput;) Sayyid 'Abd-ul Hakîm Efendî, (1281 [1865 A.D.], Başkale, van, Turkey – 1362 [1943], Ankara;) and the great scholar and Waliyy-i-kâmil Mawlânâ Khâlid-i-Baghdâdî, (1192, Zûr, to the north of Baghdâd – 1242 [1826 A.D.], damascus,) 'rahmatullâhi ta'âlâ 'alaihim ajma'în'. The following excerpt is a translation from the 1986 May issue of the periodical entitled **Insan ve Kâinât** (Man and the Universe), a sub-publication of the Turkish daily newspaper, Türkiye: "An experimental survey conducted over five thousand patients being treated in seventy-eight American hospitals found that risk of cardiac failure is three-fold among heavy smokers, that a year after quitting smoking the risk gets down to a half, and two years thereafter it is as if one had never smoked."

5 – ISRÂF (Wastefulness), FÂIZ (interest), and TOBACCO SMOKING

The following is (the English version of) the translation into Turkish, (rendered by the late great Islamic scholar and blessed Walî Hüseyn Hilmî bin Sa'îd Işık of Istanbul 'quddisa sirruh',) of a chapter dealing with Isrâf, which is harâm and sinful in the Islamic religion, and with its kinds, in the Arabic book entitled 'Tarîqat-i-Muhammadiyya' and written by Imâm Birgivî 'rahmatullâhi ta'âlâ 'alaih':

'Tasawwuf' means 'to purify the heart from bad habits and to fill it with good habits'. I have conducted a research into bad habits and arrived to the conclusion that there are sixty of them. The twenty-seventh of the sixty bad habits is 'isrâf' and 'tebdhîr'. Tebdhîr means to scatter the seed all over the field. It also means to dispense one's property wastefully.

It is called '**isrâf**' and '**tebdhîr**' to dispense one's property to places not approved by Islam and 'muruwwat'. '**Muruwwat**' means 'the wish to be useful and to do good'. '**Futuwwat**' has a more specific meaning; it means 'not to do harm; to do good; to cover things that may cause embarrashment to others; and to forgive (others for their) harmgiving'. Isrâf that is not approved of by Islam is harâm; and isrâf that is not approved of by 'muruwwat' is makrûh tanzîhî, [i.e. slightly makrûh.]

We will deal with 'Isrâf' under five overlapping headings:

FIRST HEADING — Why isrâf is something bad, and its harms: That isrâf is harâm is a hard fact. It is a kind of illness in the heart. It is a bad habit. Our religion's condemning parsimony and stinginess more strongly than it does 'isrâf' does not show that 'isrâf' is not so bad as parsimony. Stronger condemnation of parsimony is on account of fondness for hoarding goods connate in the human nature. Likewise, although the scholars of our religion state that urine is dirtier and more strongly harâm than wine, our religion does not condemn urine as strongly as it does wine; and the punishment called 'hadd', that is inflicted on wine-drinkers and which ordains that the convicted be flogged, with eighty stripes for drinking wine, has not been ordained (for guilts committed) with urine. For, men are generally fond of drinking wine. As for drinking urine; it does not ever occur to anyone. The Word of Allâhu ta'âlâ which purports: "**Do not waste! Allâhu ta'âlâ does**

not like those who waste,” would suffice to show the wickedness of isrâf. An âyat-i-kerîma in the Isrâ Sûra purports: “**Do not commit tebdhîr! Those who commit tebdhîr are the devil’s siblings**.” The devil’s siblings are devils, too. There cannot be a name worse than the name ‘devil’. There cannot be a stronger condemnation of isrâf. As Allâhu ta’âlâ says not to give anything to people who waste their property, He calls them the worst of names. An âyat-i-kerîma in the Nisâ Sûra purports: “**Do not give your property to dissolute, base people**! As He condemns Pharaoh He declares, as is purported in the Qur’ân al-kerîm: “**He was one of those who committed isrâf**.” He condemns the people of Sodom and Gomorrah as follows: “**Rather, you are people who commit isrâf**!”

In a hadîth-i-sherîf quoted in the two basic books of hadîth whose authenticity is known by everybody, [i.e. in the hadîth books **Bukhârî** and **Muslim**,] our Prophet ‘sall-Allâhu ’alaihi wa sallam’ states: “**Do not waste your property**!” In a hadîth-i-sherîf that Imâm Tirmizî ‘rahmatullâhi ta’âlâ ’alaih’, (209 [824 A.D.], town of Tirmuz (Termez), to the south of Bukhâra and on the south bank of Amu Daryâ (Oxus river) – 279 [892], Bogh,) quotes on the authority of Abû Berza ‘radiy-Allâhu ’anh’, our Prophet ‘sall-Allâhu ’alaihi wa sallam’ states: “**On the Day of Judgment, no one will survive the accounting unless they answer four questions: How they spent their life. How they practised their knowledge. Where they earned their property from, and where they spent it. Where they tired and exhausted their body**.”

One of the indicators of the fact that isrâf is something bad is interest’s (fâiz) being harâm. It is a grave sin to give and/or take fâiz. The purpose of this interdiction is to protect people’s property against loss. To show the offensive valuation that the Islamic religion ataches to fâiz, it has been deemed useful to write a few examples from the Turkish commentary to the booklet **Bey’ wa Shirâ** (Buying and Selling), rendered by Hamza Efendi ‘rahmatullâhi ta’âlâ ’alaih’:

“There are ten things that cause a person to die without îmân: 1– Not to learn the commandments and prohibitions of Allâhu ta’âlâ; 2– Not to align one’s îmân with the tenets of îmân taught in the Madhhab of Ahl as-sunnat; 3– To be fond of worldly property, position, and fame; 4– To be cruel to human beings, to animals, and to oneself; 5– Not to be thankful to Allâhu ta’âlâ and to people who cause one to attain blessings; 6– Not to fear lest one should become an unbeliever; 7– Not to perform the five daily prayers of namâz within their prescribed times; 8– To give and/or to take fâiz.

9– To abhor Muslims who are attached to their faith (Islam). To call them names such as ‘hidebounds’, etc.; 10– To utter indecent words, to write them, and/or to draw indecent pictures.”

Allâhu ta’âlâ has made fâiz harâm. At many places of the Qur’ân al-kerîm He makes vehement threats to those who take and/or pay fâiz. The two hundred and seventy-fifth âyat-i-kerîma of Baqara Sûra purports: “**Those who charge fâiz will not rise from their graves except as riseth one whom the devil by his touch hath driven to madness. ...**” The following âyat-i-kerîma purports: “**Allâhu ta’âlâ will destroy all the property of those who pay and/or take fâiz. Not a trace of them will be left behind. He will certainly increase the property of those who pay zakât. ...**” Forty kinds of fâiz, and their harms as well, are written in the book **Riyâd-un-nâsikhîn**. Please see the forty-fourth chapter of the fifth fascicle of **Endless Bliss** for detailed information on fâiz.

Harms of isrâf are as follows: People who commit isrâf, (i.e. who waste,) are likened to the devil, to Pharaoh, and to the people of Sodom and Gomorrah; Allâhu ta’âlâ loathes them and calls them ‘dissolute people’; they will suffer torment in the Hereafter; and they suffer inferiority, indigence, ruefulness in the world.

SECOND HEADING — The first reason wherefore isrâf is something bad is the high value that property has been invested with. Property is a blessing given by Allâhu ta’âlâ. It is with property that (the felicity in) the Hereafter is earned. It is with property that worldly and next-worldly peace and order are established. It is with property that thawâb for hajj and jihâd is earned. It is with property that the human body attains health and energy. It is property that protects one from needing others’ support. It is with property alone that charities such as almsgiving, visiting kinsfolk, and helping the poor are performed. Property, again, is the sole source of humanitarian services such as constructing mosques, schools, hospitals, roads, fountains, bridges and the like, and training soldiers. Our religion declares: “The best ones of mankind are those who serve them in the most useful manner.” To work and earn for the purpose of serving humanity brings more thawâb than performing acts of nâfila (supererogatory) worship. It is with property that high positions in Paradise are attained. It is stated as follows in a hadîth-i-sherîf which Imâm Tirmizî quotes on the authority of Abû Kabsha-i-Ansârî ‘radiy-Allâhu ta’âlâ ‘anh’, (one of the Ansâr-i-kirâm: “**Allâhu ta’âlâ gives property and knowledge to a slave of His. If this slave avoids harâms, pleases his relatives, knows the people**

who have rightful dues from his property and gives them their rights, he will atain a high position in Paradise.” The following hadîth-i-sherîf is quoted in the books entitled **Bukhârî** and **Muslim** on the authority of ’Abdullah ibni Mes’ûd ‘radiy-Allâhu ’anh’: “**If a person has attained either one of the** (following) **two things, it will be suitable to envy him. Allâhu ta’âlâ has conferred Islamic teachings on a person. And that person always acts compatibly with his knowledge. Second, Allâhu has given a person plenty of property. That person spends that property of his at places liked and approved of by Allâhu ta’âlâ**.” Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ said about ’Amr ibni ’Âs ‘radiy-Allâhu ’anh’: “**How beautifully beautiful property goes with a beautiful person**.” He invoked about Enes bin Mâlik ‘radiy-Allâhu ’anh’: “**Yâ Rabbî** (O my Rabb, Allh)**! give him plenty of property and many children and bless him with barakat of these things**!” Ka’b ‘radiy-Allâhu ’anh’ was about to dispense his entire property as alms, when the blessed Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: “**You had better reserve some of your property for yourself**.” All these hadîth-i-sherîfs are written in books of hadîth. In the Qur’ân al-kerîm Allâhu ta’âlâ calls property ‘**something with khayr**’, and reminds His Habîb (Beloved One) ‘sall-Allâhu ’alaihi wa sallam’ of the blessings He has given him as follows: “**You were without any property, and I have given you property so much as you will not need anyone’s support**.”

The great scholar Sufyân Sawrî (or Sewrî), (95 [713 A.D.], Kûfa – 161 [778], Basra,) one of those mujtahids who had their own Madhhabs, stated: “In this time of ours, property is the weapon of its owner.” [In other words, it is by means of property that one protects one’s life, one’s health, one’s faith, and one’s honour.] (Abû Muhammad Madanî) Sa’îd bin Museyyib, (15 – 91 [710 A.D.], Medîna,) (one of the greater ones of the Tâbi’în and also) one of the greatest seven scholars of Medîna, (who have been called **Fuqaha-i-seb’a**,)[1] stated: “A person who does not earn property enough to pay his debts, to protect his chastity and honour, and to leave a legacy behind him in case he should die, is

[1] The other six scholars were Qâsim bin Muhammad bin Abî Bakr Siddîq, (19 – 106 [725 A.D.], Qudeyd;) ’Urwa-t-abn-iz-Zubayr, (22 – 94 [712];) Khwârija-t-abn-i-Zayd, (d. 99 [717], Medîna;) Abû Salama-t-abn-i-’Abd-ur-Rahmân bin ’Awf, ’Ubaudullah ibni ’Utba. (d. 102 [721], Medîna;) Abû Ayyûb Suleyman, (104 [722]) ‘radiy-Allâhu ‘anh’.

a person without any khayr.” [In other words, he is harmful both to himself and to his social environment.] (Abu-l-faraj) Ibni Jawzî (or Jewzî) ‘rahimahullah’, (508 – 597 [1202 A.D.], Baghdâd,) stated: “To earn property with good intentions is better than not earning at all.”

There are many other narrations, as well, that dissuade from earning property. What those narrations censure, however, is not the worldly property itself, but its harm and misuse. For instance, property that causes its owner to lead a life of excess, to forget about Allâhu ta’âlâ, and/or which stalls their acts of worship, is harmful property. So is property that causes one to become oblivious of death and of the events that one is to experience after death. Harms of this sort manifest themselves on many a person. Rarity of people who have pulled through these harms is why the narrations containing negation have a majority. As is seen, property may be the source of two antonymous developments. Khayr (goodness, usefulness, good), and sherr (evil, harm, harmfulness, vile). Because khayr causes goodness, it has been commended; and because sherr causes evils, it has been censured.

It has been understood that property is a great blessing. To waste property, (i.e. isrâf,) means to abhor a blessing conferred by Allâhu ta’âlâ, to disesteem a blessing, to spurn a blessing, and, in short, to be ungrateful, which is termed ‘kufrân-i-ni’mat’. And this, in its turn, is a grave offence that incurs an inimical retribution on the part of the Donator of the blessing, which means that torturous reprisals are imminent. When a blessing is not appreciated and treated in due manner, it will desert you. When you show gratitude for it and treat it in such a manner as it deserves, it will abide, and multiply, too. The seventh âyat-i-kerîma of Ibrâhîm Sûra purports: “**If you pay gratitude, I shall certainly increase the blessings I have given**.”

THIRD HEADING — Kinds of isrâf: Isrâf means to destroy one’s property, to make it useless, and to spend it doing things that will not be useful, neither for one’s faith nor for worldly businesses that are mubâh. To throw one’s property into the sea or into a well or into other places where it will no longer be one’s property is to destroy it. It also means to destroy it to turn it into an unusable state, to break it, to cut it, to cause one’s fruit to decay by not gathering it, to cause one’s crop to rot by not harvesting the field, not to keep one’s livestock at places protective against cold and enemy, and not to feed and cover them so as to prevent them from

dying of cold or hot or hunger. It is obvious that these things are isrâf.

It is stated as follows in **Hadîqa**, in the chapter dealing with tragedies incurred by one's speech: "It is cruelty to destroy others' property. It necessitates payment. It is isrâf to destroy one's own property. Also property or money spent for committing a sin or sins or for having a sin or sins committed is an isrâf."

There are also other kinds of isrâf that are not known by everybody and which require tip-offs. For instance, if the gruit gathered and the crop harvested are not kept under good conditions, so that they decay of themselves or by absorbing moisture, or if they are eaten by worms, maggots, mice, rats, ants and/or the like; all these things are kinds of isrâf. In other oft-seen instances of isrâf victuals such as bread, meat, meat-broth, cheese; fruits like dates, watermelons, onions; desiccated fruit such as figs, raisins, wild apricots; cereals like wheat, barley, lentils; and goods such as clothes, fabrics, and books are being wasted as a result of similar negligence.

It is isrâf to pour food remnants down the sink or to wash and clean the forks, spoons, dishes, bowls used before wiping them with a piece of bread or with your fingers and thereby eating the food remnants or to wash and clean your fingers before licking the last of the food on them. It isrâf, also, to throw away the crumbs of bread and other food that fell on the tablecloth or the meal-table, while you might as well glean them. It will not be isrâf, however, to (gather the remnants and) glean the crumbs and utilize them feeding pets such as cats and dogs or livestock such as sheep and cows or birds, domestic fows, or ants. Jâbir bin 'Abdullah 'radiy-Allâhu 'anh', (martyred in 74 [693 A.D.],)[1] is quoted to have stated as follows, in the book **(Sahîh-i-) Muslim**: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: "**Wipe your dishes**, (after having eaten the food in it,) **with your finger; and then wipe your finger with your mouth**." At another occasion the Best of Creation stated: "**The devil keeps company with you throughout your daily occupations. Even as you eat. If one of you drops a piece of food he is to put into his mouth, let him pick it up, wipe the dust off, and eat it. Let him not leave that morsel to the devil! And let him lick**

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[1] This blessed person, one of the Ashâb-i-kirâm (or the Sahâba), is believed to be at Koca Mustafâ pasha, Istanbul, although it is written in books that he passed away in the blessed city of Medîna.

his finger at the end of the meal! For, it is not known what part of a meal secretes its barakat.” The book Muslim, again, quotes Enes bin Mâlik ‘radiy-Allâhu ’anh’ as having stated: “Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ would wipe three of his blessed fingers with his blessed mouth at the end of a meal.” Not only will licking one’s fingers and picking up the dropped pieces of food and eating them protect one against being guilty of isrâf. By doing so one will rid oneself of arrogance and ostentation, attain barakat, and especially, be honoured with having adapted oneself to the Master of Prophets ‘alaihimussalâm’ and having obeyed his command, in addition to making use of what one has and causing the coming blessings to proliferate. It is isrâf, also, to spill things like beans, rice and chickpeas as you wash them, and not to pick up the seeds and grains that you have spilled. Not to wear things like clothes, turbans, socks, stockings properly, to wear and tear them fast, to use too much soap as you do the washing, to keep lamps, candles, [electric lights, public utility gas] on needlessly; all these things are isrâf.

It is isrâf to let yourself cheated by selling or renting out your property for a price below its market value or by buying or renting something for a price above its market value. It will not be isrâf if a desperate need called ‘darûrat’ has compelled you to enter into the interaction in question or if it has been intended for charity or almsgiving. It is isrâf to exceed the limit that the Islamic system of rules has set with respect to amount and kind as you prepare a shroud for for a corpse. As you make an ablution or a ghusl, it is isrâf to use more water than the ‘sunnat’ amount. ’Ahmad bin Hanbal ‘rahmatullâhi ta’âlâ ‘alaih’ narrates on the authority of ’Abdullah ibni ’Umar ‘radiy-Allâhu ‘anh’, (14 years before the Hegira – 73 [692 A.D.], Mekka:) Sa’d (bin Abî Waqqâs) ‘radiy-allâhu ’anh’, (d. 55 [675 A.D.], Medîna-i-munawwara,) was making an ablution, when Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ saw him. “**Yâ Sâ’d! Why are you wasting the water**,” remonstrated the blessed Messenger. When the latter wanted to know whether there would be isrâf also as one makes an ablution, he stated, “**It is isrâf to spend too much water making an ablution even if you are using the water from a big river**.”

It is isrâf also to go on eating after being satiated. Only, it will not be isrâf for the owner of the food to go on eating lest his guest should feel embarrassed or for a person who intends to fast the following day to eat much (at the time of sahûr).

It is isrâf to eat a second meal in a day before becoming hungry.

Ahmad Abû Bakr Beyhekî ‘rahmatullâhi ’alaih’, (384 [994 A.D.], Beyhek, Nishâpûr – 458 [1066], the same place,) narrates from ’Âisha ‘radiy-Allâhu ’anhâ’: I was having my second meal of the day, when Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ saw me and said: “**Yâ ’Âisha! Is satisfying your stomach only sweeter to you than any other occupation? Eating twice a day is from isrâf, too. Allâhu ta’âlâ does not like spendthrifts**!”

Muhammad bin Mustafâ Hâdimî ‘rahmatullâhi ta’âlâ ’alaih’ explains this issue as follows: “Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ made that statement because he knew that ’Âisha ‘radiy-Allâhu ’anhâ’ was not hungry as she was having the second meal. Normally, an interdiction would not have run counter to the widely known rule that for the performance of kaffârat the poor must be fed twice a day.” (Please see the sixth chapter of the fifth fascicle of **Endless Bliss** for ‘kaffârat’.)

It is isrâf, also, to eat whatever you like. As scholars such as Ibni Mâja (Abû ’Abdullah Muhammad bin Yezîd), (209 [824 A.D.], Qazvin, Iran – 273 [886],) Imâm Beyhekî, and ’Abdullah ibni Abi-d-dunyâ, (208 [823 A.D.] – 281 [894],) ‘rahimahumullah’ narrate on the authority of Enes bin Mâlik ‘radiy-Allâhu ’anh’ in their books, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**It is from isrâf to eat whatever you like**.” To say that it is isrâf to eat twice a day or to eat whatever you like means to eat after being satiated and before digestion has been completed and you are hungry again. For, to eat a second meal in a day will in effect mean, especially when days are short and for people who do not work, to eat without being fully hungry. And to eat whatever you like at a meal table will mean to eat after being satiated. Furthermore, since it is not stated outright that it is isrâf in the two hadîth-i-sherîfs quoted, they may have been intended as similes whereby it is likened to isrâf, which is harâm.

Needless over-variety of food on a meal table is isrâf. However, it is written in the book entitled **Khulâsa**, as well as in other books, that it will not be isrâf if it is done for purposes such as eating a little of various kinds of different food when you are tired of one kind of food and thereby mustering energy for acts of worship [such as fasting, working for earning by way of halâl and helping your Muslim brothers] or having a guest or guests at your table. The citation given from books is not intended to say that it is only for the aforesaid purposes that variety can be added to the food on a meal table. That it is permissible to add variety also for the mere purpose of flavour and pleasure, unless the food is wasted and so

far as it is not done with a wicked intention, is shown by the thirty-first âyat-i-kerîma of A'râf Sûra and ninetieth âyat-i-kerîma of Mâida Sûra. [These âyat-i-kerîmas are quoted and their meanings are explained in the second chapter.] It was on the basis of these two âyat-i-kerîmas that the blessed scholars of our religion have stated that it is permissible to enjoy eating all sorts of fruit and informed us that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' ate various kinds of fruit. The hadîth-i-sherîf that reads, "**Eat what you like, and wear what you like! It is isrâf and arrogance that will misguide a person**," and which was uttered for 'Abdullah ibni 'Abbâs 'radiy-Allâhu 'anh', (three years before the Hegira, Mekka – 68 [687 A.D.], Tâif,) is quoted in the book entitled **Sahîh-i-Bukhârî**. It is isrâf to eat the well-baked part or the inner part of bread and dump its outer cover, i.e. its crust. It will not be isrâf if the remains are eaten by someone else or by an animal.

It is isrâf to put more than necessary bread on the table and not to remove the remaining slices so that they will be eaten next time. In other words, it is isrâf to dump the slices of bread that have not been eaten or to put too much bread (on the meal table) for purposes such as boasting, ostentation, and fame.

Eating delicious food, wearing valuable, new clothes, consturcting tall buildings, and many another worldly satisfaction that the Owner of this religion has not made harâm, are not isrâf as long as these blessings have been acquired by way of halâl and they are not intended for arrogance and boasting. They will be tanzîhî [lightly] makrûh when they are more than needed. What would become people whose goal is the Hereafter is to be contented with the necessary amount and dispense the rest as alms.

FOURTH HEADING — There is isrâf in thanksgiving, too. Imâm Mujâhid 'rahmatullâhi ta'âlâ 'alaih', (24 – 104 [723 A.D.], as he was making sajda in namâz, in Mekka,) states: "It will never be isrâf if a person spends gold at places commanded by Allâhu ta'âlâ, be it as big as a mountain. It will be isrâf, on the other hand, to spend one dirham [approximately 5 grams] of silver or a handful of wheat at a harâm place." Khâtim-i-Tâî is reputed for his generosity. When he was warned that his giving so much would be waste of propert which in turn would not have any khayr in it, he replied, "Property given for khayr (charity, goodness) will not have been wasted!" It has been wrong of some people to conclude from the statements made by Mujâhid and Khâtim that there will not be isrâf in almsgiving. This we will try to explain as follows:

Jenâb-i-Haqq praises Believers in an âyat-i-kerîma that purports the blessed meaning: “**They give alms from the rizq We have given them**,” in Mu’minûn Sûra. It is noted in the tafsîrs written by great scholars such as Qâdî Beydâwî and Zemahsherî and Fakhr-ud-dîn Râzî, as well as in many other books of tafsîr, that the word ‘rizq’ as used in the quoted âyat-i-kerîma means ‘some of the rizq’ or ‘a part of the rizq’. Accordingly, the âyat-i-kerîma means, “As you give alms, avoid isrâf, which is harâm!” According to all Islamic scholars, the word ‘alms’ there means ‘spending one’s property for khayr, for purposes commanded by Islam’. The hundred and forty-first âyat-i-kerîma of An’âm Sûra purports: “**When you harvest a crop give the poor their dues; but waste not by excess; for Allâhu ta’âlâ loveth not the wasters**.” That means, “**Do not commit isrâf as you give alms**.” As a matter of fact, one day Thâbit bin Qays ‘radiy-Allâhu ’anh’, (one of the Ansâr-i-kirâm, gathered all the dates on seven hundred trees and dispensed the entire fruit as alms, retaining nothing for his household. It was thereupon that the aforequoted âyat-i-kerîma was revealed. The commandment, in short, was: “**Do not give all** (that you have)!” ’Abd-ur-Razzâq relates on the authority ’Abd-ul-Melîk bin ’Abd-ul-’Azîz Qoureishî wa Amawî ibni Jureyj ‘rahmatullâhi ta’âlâ ’alaih’, (80 – 149 [766 A.D.], Mekka:) Mu’âdh bin Jebel (or Jabal) ‘radiy-Allâhu ’anh’ had a date tree. He gathered the dates and dispensed all of them as alms. Nothing was left for himself. Presently the âyat-i-kerîma that purported, “**But waste not**,” was revealed. It was declared in the twenty-ninth âyat-i-kerîma of Nisâ Sûra: “**O My Habîb** (Beloved One)! **Do not dispense your property to such extent as there will be none left for yourself**.” Jâbir bin ’Abdullah bin Mes’ûd states: “One day a boy came to our Master the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’ and listed a set of useful things, saying that his mother said she needed those things. When Rasûlallah replied that at the moment he did not have any of the things listed, the boy said, ‘give me your shirt, then.’ Thereupon the Best of Creation took off his shirt and gave it to the boy. The blessed Messenger of Allâh was without a shirt on now. When Bilâl Habeshî performed the (call to prayer termed) azân, the jamâ’at, (i.e. the Muslims who perform or who are to perform the [public prayer termed] namâz in jamâ’at,)[1] waited for the arrival of Rasûlullah as usual; yet he did not join

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[1] Please see the twentieth chapter of the fourth fascicle of **Endless Bliss** for ‘namâz in jamâ’at’.

them. Anxious, a few of them went to his home to see if there was something wrong. Then they knew that he could not come because he did not a shirt to wear. Thereupon the âyat-i-kerîma (quoted above) was revealed.” In a hadîth-i-sherîf quoted on the authority of Abû Hureyra ‘radiy-Allâhu ’anh’ in (the celebrated books of hadîth entitled) **Bukhârî** and **Muslim**, Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ states: “**Alms with khayr is that which is given by one who is not in need**.” On the other hand, in an episode related on the authority of Abû Hureyra ‘radiy-Allâhu ’anh’ by Imâm Beghâwî, One day someone came to our Master Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and said, “I have a gold coin. How should I spend it?” “**Spend it buying your needs**, replied the blessed Prophet. When the man said, “I have another gold coin,” “**Spend it buying what your child needs**,” was the blessed answer. “I have another gold coin.” “**Spend it for the needs of your family**.” “I have one more gold coin.” “**Spend it for the needs of your servant**.” When the man said again that he had yet another gold coin, The Beloved one of Allâhu ta’âlâ stated: “**You know better where you will use it**.” In another hadîth-i-sherîf, quoted on the authority of Jâbir bin ’Abdullah ‘radiy-Allâhu ’anh’, in the book entitled **Muslim**, Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ states: “**With your money, buy your own needs first. Spend the excess, if any, buying the needs of your household. If you still have money left, support your kinsfolk**!” The book entitled **Bukhârî** quotes Rasûlullah as having stated: “**Alms given as you and your household are in need or as you are in debt will not be accepted. Repayment of a debt is more important than giving alms or manumitting a slave or giving a present. Do not cause someone to be wasted by giving it as alms** (of your own)!” In the book entitled **Tenbîh-ul-ghâfilîn**, written by the Fiqh scholar Abul-leys Samarqandî ‘rahmatullâhi ta’âlâ ’alaih’, Ibrâhîm bin Ad-ham ‘rahimahullah’ to have stated: “Unless a debtor repays his debt, he should not eat food containing fat and/or vinegar.” Ibni Hajar-i-Asqalânî quotes Ibni Battâl ‘rahimahullah’ as having stated: “It is not permissible for a person in debt to give alms and (thereby) to not pay his debt. All scholars are unanimous in this.” Suleymân bin Ahmad Taberânî ‘rahmatullâhi ta’âlâ ’alaih’, (260, Taberiyya, Damascus – 360 [971 A.D.], the same place,) and many another scholar state: “According to most scholars, as long as a person is healthy physically and mentally and does not owe a debt to anybody and is patient enough to do without property, supposing he is unmarried, and his household also joins him in his patience,

supposing he is married; it is permissible for him to dispense his entire property as alms. If any one of these conditions is missing, then it will be makrûh for him to give alms. In fact, his alms will not be accepted, according to some scholars.” So did ’Umar ‘radiy-Allâhu ta’âlâ ’anh’ say.

As is understood from these narrations, even almsgiving may entail isrâf. If a person does not have property in excess of the amount of his debt or does not have property in excess of the amount sufficient to meet the needs of his family although his family consists of people not patient enough to do without property, or if he himself is in need although he is a person not patient enough to do without property, then it will be isrâf for him to give alms.

FIFTH HEADING — There are three medications for isrâf:

1– Medication by way of knowledge is to know its harms, which we have explained, and to ponder over them.

2– Medication by work and strouggle is to endeavour not to dispense your property and to tell someone you know about your weakness and request them to help you by checking your expenses, warning you upon seeing your isrâf, and using force to prevent you when necessary.

3– To extirpate the causes of isrâf. There are six causes of isrâf:

The first cause is sefâhet (dissipation, foolish squandering). This is the most usual reason for many a person’s indulging into isrâf. Sefâhet is the thirty-first of the (spiritual) heart diseases. Sefâhet is mental weakness and poorness of wisdom. It is called rekâket (mental incoherence) as well as sefâhet. Its antonym is rushd, which means mental perfection and competence, powerfulness of wisdom, right judgment. After the âyat-i-kerîma which purports, “**Do not give your property to sefîh** (dissolute, prodigal) **people**,” Allâhu ta’âlâ adds His commandment, as is purported: “**If you observe rushd on their conduct, then deliver their property to them**!” Many people are sefîh by creation. From time to time this weakness becomes even worse for some reasons. Sometimes people come by easy property without having to work, without the sweat of their brow. Bad friends beguile them into dispensing it and, in order to lay hands on their property, they make them believe that it will not be manly and valorous behaviour to save it or to try to economize it. Thus they cause isrâf. It is for this reason that we have been commanded to avoid bad company. There are many wealthy families whose children are

likewise accustomed to isrâf and end up in a life of prodigality. Another incentive to sefâhet is too much respect, flattery, and overlaudatory remarks that a person receives from people around him. It is by this way that children of high-ranking, rich, and intellectual people are generally swept and fall into sefâhet.

The second cause is not to know isrâf or a few of its kinds. In that case one will not identify isrâf and will think it is generosity. Property given unnecesarily and to forbidden and harmful places will be looked on as generosity.

The third cause is exhibitionism and showiness.

The fourth cause is laxity and sloth.

The fifth cause is bashfulness and inhibition.

The sixth cause is not to spare one's faith, not to be mindful of Islam.

Let us state the medications for these six causes:

First one: It is difficult to provide a medication for sefâhet by creation. Therefore, Islam has prohibited to give them property; that is, it has not given them permission to use their property at will. A sefîh person who wastes his property must be separated. To separate a person, nevertheless, means to take away his right as a human being and treat him like an animal, nay, like a lifeless being. If he is a person who will admit a medication, he must be separated from bad company and it must be seen to that he be befriended by discreet and experienced people. He must be made to hear about the disasters caused by isrâf and forced to desist from dispensing property, by any means including castigation and infliction of pain.

Second one is to teach medication for ignorance.

Third one: Riyâ (exhibitionism, showiness) is the ninth of the heart diseases, which we have explained at length. [Our book **Ethics of Islam** provides detailed information on the subject.]

The fourth medication is intended for laxity and sloth, which is the thirty-second of the heart diseases. Suffice it to quote the thirty-ninth âyat-i-kerîma of Wa-n-najmi Sûra for the realization of the infamy that this disease causes; the âyat-i-kerîma purports: "**... man can have nothing but what he strives for**." That Rasûlullah 'sall-Allâhu 'alaihi wa sallam' entrusted himself to Allâhu ta'âlâ and invoked, "**Yâ Rabbî! Protect me against kesel** (languor, slackness)!" is narrated on the authority of (our blessed mother) 'Âisha 'radiy-Allâhu 'anhâ' and Enes bin Mâlik (bin Nadr) 'radiy-Allâhu 'anh' in (the celebrated books of hadîth entitled) **Bukhârî**

and **Muslim**. Medicination for sloth to be on speaking terms with diligent people, to keep away from lazy and slack people, and to meditate over the fact that one ought to be feel embarrassed in the presence of Allâhu ta'âlâ and that sloth will incur vehement torment. One should always be seeing sâlih (pious) Muslims who know their faith, Islam well and all whose behaviour is concordant with their knowledge, and shy away from sinners who merely pay lip-service to Muslims' brotherhood rather than observing the commands and prohibitions of Allâhu ta'âlâ, and from ignorant people who have not learned the teachings written in the books of the Ahl as-Sunnat.

Isrâf is a very bad habit. It is an arrant sample of abhorrence. It is a dangerous disease that interminably darkens the heart and gnaws away at it. It is extremely difficult to treat and cure. Before this maladjustment sets in and entirely covers the heart, all sorts of medication should be had recourse to and all measures of struggle should be carried on for the elimination and extirpation of it. Allâhu ta'âlâ should be invoked and begged for help to get rid of it. Allâhu ta'âlâ will make all hardships easy for a person who works. He is the sole helper and savior to take refuge with and to trust oneself to. This is the end of the passage about isrâf, which we have borrowed (and translated into English) from **Tarîqat-i-Muhammadiyya**, by Imâm Birgivî 'rahmatullâhi ta'âlâ 'alaih'.

Qustion: Is it isrâf to smoke tobacco?

Answer: 'Isrâf' means to give your property to a harâm place, regardless of whether you do so for yourself or for someone else. It is 'isrâf', no matter the amount given; and a grave sin, too. Expenditures on alcoholic beverages, on gambling, and on games, are of this sort. If it were harâm to smoke, any amount of money spent buying cigarettes would be isrâf. It is mubâh, not harâm, to smoke a little. There are two ways of spending your money or property for things that are halâl and mubâh.

First: It is isrâf to spend more than necessary for your physical needs such as food and drink, for establishing a home, and for buying whatever appeals to your nature. Likewise, when you want to eat or drink something, it will be isrâf to go on eating or drinking it after you become satiated. That this excess is a venial sin is written in **Radd-ul-muhtâr**, at the end of its chapter dealing with the wâjibs of namâz. Imâm Rabbânî Ahmad Fârûqî Serhendî 'rahmatullâhi ta'âlâ 'alaih' (971 [1563 A.D.], Serhend, India – 1034 [1624], the same place,) states as follows in the fifty-second letter

of the third volume of his blessed book entitled **Maktûbât**: “Human and animal body is made of four basic components; [earthen substances, water, air, and heat.] Each of these different, nay, antonymous components has its own special needs and requirements. On account of the heat component inherent in their body, [because heat is a source of energy,] human beings and animals like themselves and take pride in themselves. Forces of lust and wrath, as well as other vices, originate from these four components.”

It is these needs and requirements that appeal to the human and animal nature and which their nature desires, and which we call sevq-i-tâbi’î [natural instinct]. A reasonable person will exploit these insticts in a way ordered and permitted by Islam, and thereby her or she will not be sinful. And people who do not follow their reason will follow their nafs and exceed the limit of mubâhs. Thereby they will be sinful. For, the human nafs is a force that pushes the instincts outwards so as to cause them to overflow the area of mubâhs and which hankers after things other than mubâhs. The human sense organs and the somatic nerves are under the command of a force named ‘heart’. And the ‘soul’ is the force that keeps the four basic components making up the body and the forces termed ‘nafs’ and ‘heart’ together, and operates them. The nafs in disbelievers and in sinning Muslims has run amok, and their heart and soul have darkened. These three forces have, so to speak, become allies, all three doing the commandments of the nafs. When a person adapts himself to Islam, the three forces are torn asunder, his heart and soul gain strength, the nafs weakens, and the heart and soul disengage themselves from the oppression and bidding of the nafs and begin to get purified, both of them doing all their deeds for the grace of Allâhu ta’âlâ and for the sake of goodness.

Since animals do not have a heart or a soul or a nafs, they merely act out of instinct. When they become hungry, for instance, they eat what they find until they become satiated. Human beings, by contrast, act at the behest of their heart. If a person’s heart follows his nafs, he will not be satiated with what he finds. He will be looking for things that are harâm. He will go on eating after being satiated. For instance, when the weather is hot man’s nature wants something cool; if a person’s heart follows his reason, he will make a choice among a wide variety of soft beverages such as sweet fruit drinks, lemonades, sweetened carbonated drinks, and many another, and take as much of it as necessary. If he disignores

his reason and follows his nafs, he will want more than necessary amounts of mubâhs; he will even stray onto beverages that are harâm. As a matter of fact, he (Hadrat Imâm Rabbânî) states as follows in the twenty-seventh letter of the third volume: “Some of man’s wants emanate from his nature. No one can be free from these wants as long as the body is alive. For instance, as heat becomes intense, man’s nature wants to take something cool. In cold weather something hot will be wanted. It is not sinful to satisfy wants of this sort; nor does it mean to follow one’s nafs. For, indispensable wants of our nature are mubâh. They [are called ‘necessities’. It is an act of sunnat to utilize necessities as much as you need. For, these natural wants] are outside of the desires of the nafs al-ammâra. The nafs wants more than necessary amounts of mubâhs, the doubtful ones, and harâms. It will not be satisfied with the indispensable amounts of mubâhs.” He states in the eighty-sixth letter of the third volume: “Riyâzat means to pare down the usage of mubâhs and to utilize only indispensable amounts of them.”

As is seen, it is not isrâf to spend property on mubâhs that are needed. Nor is it sinful. Once a person has been accustomed to smoking, his nature wants tobacco as strongly as he wants bread. It will not isrâf for that person to smoke it as much as he needs. As it is necessary for a poor person to earn money for the living of his household, likewise it is necessary for him to meet his own need of tobacco. To say, “Won’t it be isrâf for him to dock the money he is to spend for the support of his family and buy himself cigarettes?” concerning a person accustomed to smoking, would be no dissimilar to saying, “Won’t it be isrâf for him to buy bread so that he may eat until he becomes satiated?” In fact, it will not be isrâf for such a person to buy cigarettes for himself, whereas it would be isrâf for him to consume beverages such as coke and lemonade instead of merely drinking water.

There one more point we would like to add: It is farz to work hard enough to earn at a subsistance level for one’s household. And it is sunnat to work more, so as to meet their needs. These facts are explained in the twenty-sixth chapter. People mostly maintain a standard of living higher than poverty that woud compel them to dock the money to be spent at the subsistence level. A person who is so poor as he will have to dock his (and his family’s) subsistence is sinful, not because he smokes tobacco, but because he has been to lazy to work sufficiently at least to keep a bare pittance at bay.

It would not be something justifiable for a person not accustomed to smoking to buy cigarettes by saving from the money to be spent for subsistence, as it would not be wise of him to drink beverages instead of water, since tobacco, (as well as beverages,) does not appeal to his nature. But poverty so grinding results from indolence. It is harâm not to work and to live in abject poverty, thereby depriving oneself and one's family of their indispensable needs and subsistence. And it is makrûh to deprive them of their needs, (that are dispensable.)

Second: When a person does not use his property for his physical needs, it will be isrâf to spend even a small amount of it for something not right and not necessary. Examples of this is to burn one's property in fire and to dump it into the sea. It will be isrâf also to give more than necessary amount of it, even to the right places. [For instance, it will be isrâf to give your family and children more than their needs. Needs are determined by Islam and modified in accordance with the standards applied in the country being lived in.] As is seen, it is necessary to learn about the places where one is to spend one's property as well as about people who have rightful dues from one's property.

It is not isrâf to pay others' rights from one's property. One has to pay those rights as soonest one can. 'Zakât' is the most important of those rights.

6 – MANNERS (ÂDÂB) that MUST BE OBSERVED when EATING and DRINKING

Eating and/or drinking must be started by saying the **Basmala**, (i.e. by saying, “**Bism-illâh-ir-Rahmân-ir-Rahîm**”.) “**Al-hamd-u-l-illâh**,” must be said at the end of eating and/or drinking. It is an act of sunnat to say these words, to wash hands before and after eating, to eat with right hand, and to drink with right hand. [Prayers which Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ said, and commanded Muslims to say, after meals are written in the commentary to the book **Shir’at-ul-islâm** and in **Mawâhib-i-ladunniyya**.] As hands are being washed before a meal younger people take priority, whereas after meals the elders should be allowed to do so first. That it is not permissible to wipe hands with paper is written in the fifth chapter of **Fatâwâ-i-Hindiyya**. The Basmala may be said loudly for the purpose of reminding others.

Before meals hands (washed) are not wiped dry. They must be dried with a cloth towel when they are washed after meals. As hands are being washed before meals, it is not sunnat to wash mouth, too. However, it is makrûh for a junub person, (i.e. for a person who needs to make a ghusl,[1]) to eat without washing their mouth before, whereas it is not makrûh for a menstruating woman to do so. It is makrûh to put a salt-shaker or dishes on bread or to wipe hands or knives with pieces of bread. It will not be makrûh if the piece of bread are eaten after use. It is permissible to lean on something as you sit or to eat bare-headed.[2] It is isrâf to eat the inner part of bread and leave the outer cover or to eat the well-cooked part, leaving the rest. It will not be isrâf if the remainder is eaten by someone else or animals are fed with it. Eating from one side of the dish, eating from the side closest to you, and sitting on your left foot with your right knee set upright (like in squatting) are behaviours that are sunnat. It is permissible to eat from the middle part of a dish containing various kinds of fruit. [Yet it still is not permissible to take the fruit that is before someone else.] Very hot things should not be eaten or smelled. According to

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[1] Please see the fourth chapter of the fourth fascicle of **Endless Bliss** for ‘ghusl’.

[2] Hediyyat-ul-mehdiyyîn, (by Yûsuf bin Juneyd Ehî Chelebi ‘rahmatullâhi ta’âlâ ’alaih’, (d. 905 [1499 A.D.].)

Imâm Abû Yûsuf, it is permissible to silently blow on it. It is makrûh never to talk when eating. It is a habit of fireworshippers. Pleasant chats should be had. It is sunnat and healthful to start and finish eating. [The sunnat will have been performed if the first and last morsels taken consist of bread and the niyyat is made for the salt in the bread.]

It is sunnat to lick the fingers before washing them or wiping them with a piece of cloth (after a meal).

It is written in the book entitled **Shir'at-ul-islâm** that learning the knowledge of eating and drinking takes priority over learning the knowledge of worship. It is sunnat to add some barley into bread made with wheat; it yields a lot of barakat to do so. One of the earliest bid'ats that appeared in Islam is to eat until becoming fully satiated. It causes vexation in the heart to eat meat daily. Angels do not like a person who does so. Eating little meat, on the other hand, causes moral corruption. It is commendable to eat sitting on a blanket spread out on the ground. The blanket is preferrably made of leather. Eating on a handkerchief was the custom of ancient Persians. It is very good vegetables. A meal table that does not contain any vegetable food is like an old dotard. Imâm Ja'fer Sâdiq stated: "If a person wants to have plenty of property and many children, he should eat vegetable food!" First you must sit at the table, and the food must be brought in thereafter. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**I am a quls** (born slave of Allâhu ta'âlâ)**. Like** (other) **quls, I eat sitting on the ground**." You must not eat before becoming hungry, you should stop eating before becoming fully satiated, you should not laugh unless there is something laughable, and you should not sleep during the day [any longer than the (forenoon siesta called) **Qaylûla**, which is sunnat]. It is stated in a hadîth-i-sherîf: "**The source of all goodnesses is hunger. The source of all evils is** (the state of) **satiatedness**." The more ravenously hungry a person, the stronger flavour will he get from what he eats. The state of being satiated causes forgetfulness. It makes the heart blind and, like alcoholic beverages, it impairs the blood. Hunger cleanses one's mind and brightens one's heart. You should not eat or drink with fâsiq [wicked] people. Boiling food should be cooled down with a cover on it. You should eat (no more than) twice a day; once in the morning, and one in the evining. It is stated in a hadîth-i-sherîf: "**Eat with your right hand. Drink with your right hand**." It is sunnat to eat with three fingers. Our Prophet 'sall-Allâhu 'alaihi wa sallam' would take bread with his right hand and eat the water-

melon with his left hand. The bread should be broken with both hands, not with one hand. The morsel (to be put into mouth) should be small, and it must be chewed well. You should not look around or up; you should keep your eyes on your morsel in front of you. Mouth should not be opened too wide. You should keep your hand off your clothes lest you should make smudges on them. When you need to cough or sneeze, you should turn your mouth backwards. The bread may be sliced with a knife, but the slices should not be chopped into morsels. The meat should not be cut into pieces with a knife; it must be torn with hands. Mouldy bread, fetid food, and stinking water are makrûh.

You should not join people having a meal without being invited. You should not eat more than the others at the table. When you are satiated invoke Allâhu ta'âlâ not to let you spend your energy committing sins. You should visualize yourself being called to account for it in the Hereafter. You should eat with the intention of mustering energy for worship. You should eat slowly, hungry as you may be. Elders should be given priority in starting to eat. You should not pester your guest by repeating your offer to "take some more" more than three times. It is permissible for the host not to sit at the table so that he may serve the food. When he eats with the guests, he should not stop eating before the guests are satiated. Terrifying or disgusting things should not be said at the meal table. Death, illness, Hell, and other things of that sort should not be the topics of meal-table talks. (As a guests), you should not gaze at the food being brought to the table. Before having swallowed the food in your mouth, you should not take the next piece. During the meal, you should not leave the meal table to do something else, nor even to perform namâz. Namâz should be performed beforehand. When there is likelihood that the food will become cool or spoiled (if namâz should be performed beforehand), and provided that the prayer time be long enough to allow the postponement of the performance till after the meal, then eating must be done before the namâz. You should not eat on a road or as you are standing or walking. It was stated in a hadîth-i-sherîf: "**The human heart is like the crop in a field. Food is like rain. As too much water will kill the crop, likewise too much food will kill the heart**." Another hadîth-i-sherîf reads: "**Allâhu ta'âlâ does not like a person who eats and/or drinks too much**." Eating (too) much is the origin of all diseases, and eating little, [i.e. dieting,] is the headmaster of all medicines. A third of stomach must be allotted to food and another third to drinks. The

remaining one-third must be reserved for vacuum. This arrangement is the lowest grade of diet. The ideal grade is to eat little and sleep little. It is stated as follows in the book entitled **Teshîl-ul-menâfi'**: "The ideal of meal timetable is to eat three times every two days plus two nights." [That is, one should eat three times every two days, not every day. In other words, eating must be done at every other meal time, like breakfast, ... supper, ... lunch, ... breakfast.] Food intended for one person will be sufficient for two people. A guest should not expect anything in addition to salt and bread from the host. A host should (be so kind as to) hold out the morsel of food to his guest. He should wait on his guest as he washes his hands, (by pouring water for him if necessary.) Hârûn-ur-reshîd 'rahmatullâhi ta'âlâ 'alaih', (148 – 193 [809 A.D.], Tus [Mashhad in Iran as of today], the earliest Abbâsî) Khalîfa, had made it a habit to pour water out of an ewer for his guest. A host should (try to sense what food his guest likes and) kindly feed his guest with the food he likes by politely holding the morsels out towards the guest's mouth. When his guest drops a piece of food on something clean, he should pick it up and give it back to him. If the place whereon the piece of food has been dropped is not clean, it should be put aside for the pet cat or other domestic animals. These things will add barakat to a Muslim's home; so much so that the barakat will survive throughout generations. If the crumbs dropped onto the follor are not gathered, the devil will eat them. It is sunnat to wipe the food remains on the dish and eat them. It brings plenty of thawâb to drink the remains of beverages such as stewed fruit and ayran, (i.e. yoghurt diluted with water,) after pouring some water and shaking the mixture. It is permissible to leave food or drink in your bowl or glass. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' like eating the remnants of food left by a Believer.

It is sunnat to cleanse your teeth with a miswâk [or with toothpicks] after meals. It is cleanly behaviour. Cleanliness will add firmness to one's îmân. Pieces removed from between the teeth with a toothpick should not be swallowed. [Handbasin should be used for this cleansing lest the people at the table should be disgusted and so that the crumbs removed should go down the sink.] What is gathered by moving the tongue inside the mouth can be swallowed. Toothpicks should not be made from sweet basils, from pomegranate branches, from reeds, from fig branches, from tamarisk twigs, or from sticks of treeheath. At the end of the meal blessings should be invoked on the host, and prayers should be

offered so that he will attain barakat, rahmat, and maghfirat. Then permission to leave should beasked for, and the host should invited to dinner.

You should not go to bed with smell of meat or other food still on your hands. Children's hands should be washed, too. You should not go to bed with a full stomach. Victuals should be bought moderately, as much as needed, and undue amounts and excess should be avoided. It will be isrâf to do otherwise. Pots and pans of food and drink should be covered with a lid. When you need to drink water from a stream or a pool, you should not do so by bending over the water and sucking the water with your mouth. You should drink water out of a jug or pitcher directly from its spout, or from the broken side or from the handle side of a glass. Before going to bed at night, it should be sure that the clean pots and pans of food and drink be covered with something clean. Doors must be closed. Lights should be switched off. Children must be home. Night is the time for genies spread out. Drinking should be done with right hand. Water being drunk should not be looked at. (At least) three breathers should be taken (in one) drinking. The breath should be exhaled outside of the glass, not into it. The water to be drunk must be cool in summer. It should not be too cold, though. [Ice cream should not be eaten.] Rasûlullah 'sall-Allâhu 'alaihi wa sallam' like drinking sherbets. He said, "**Do not drink something as you stand**! Zemzem (or zamzam) water, water remaining from performance of an ablution, and water to be used for taking a medicine may be drunk standing. There is a scholarly statement informing that a travelling person may always drink water standing (throughout throughout journey). Water must not be drunk when hungry. Drinking must be done slowly and in a sifting manner. It must not be done by filling the mouth with water. As a breather is being taken the glass must be moved away from the mouth. Boiling liquid must not be drunk breathing. First it must be cooled and then drunk. If something falls into the water, it must be removed with fingers or by using a toothpick, if its is easy to do so; if not, it must be gotten rid of by pouring out some water. All the water must not bu drunk in one gulp. It yields plenty of barakat to drink water remaining from a Muslim, especially if he is a sâlih Muslim. When you serve water to several people, you should serve it first to scholars, next to elderly people, and finally to children. The same order of priority should be observed in eating, walking, and sitting. You should be the last one of the people to drink water. As you give

something to people sitting beside you, you should begin with the one sitting immediately on your right, thereafter continuing with the one sitting on that person's right, and so forth. A person sitting on the left may be given priority with the permission of the one sitting on the right. It is stated in a hadîth-i-sherîf: "**If a person is gravely sinful, let him serve water to people**."

It was from (the archangel) Jebrâîl that our Master, the blessed Prophet, learned how to cook herîsa, or keshkek (wheat boild with meat) 'alaihim-as-salâm'. Herîsa is a very rich source of energy. All Prophets 'alahim-us-salâm' ate bread of barley. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' liked sweets made from winter squash, lentil soup, game, and mutton. He preferred front leg and breast and shoulder of mutton. He liked shoulder of kid. Kid is easy to digest. It is suitable for anybody. Meat from a male animal is more digestible than that of a female animal, and dark meat is more digestible than white meat. With respect to digestibility and flavour, mutton is better than beef, yet cow's milk is better than sheep's milk. Meat of deer is the best game. Rabbit's meat is halâl. It has a diuretic effect, but too much of it causes insomnia. It is suitable food for anybody. Chicken and meat of other fowls is good for anybody. Of all domestic fowls, hen's meat is the best. Vinegar is the most useful food. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**What a beautiful kind of food vinegar is**!" Dates make a (good) meal, too. That is, they can be eaten with bread. Grapes, fruit as they are, will make a (good) meal, too. It is sunnat to eat grapes with bread. It is sunnat to eat dates one by one. It is sunnat to eat currants, walnuts, almonds. Honey has curative power. Seventy Prophets 'alaihim-us-salâm' invoked a blessing on honey so that it would have barakat. Rasûl 'alaihis-salâm' loved dates. He would dates and melon or watermelon together. Melon and watermelon cleanse the kidneys and diminish headaches. They help pass worms. They give strength to the eyes. He 'sall-Allâhu 'alaihi wa sallam' loved cool sherbets. When eating rice, the prayer called 'salawât' should be said. There is a hadîth-i-sherîf commending to eat broad beans with their outer covers. He 'sall-Allâhu 'alaihi wa sallam' stated that habba-t-ussevdâ, or shûniz [black cumins] is curative for various illnesses. It is curative to eat walnuts with cheese. It is harmful to eat them separately. Each of them should be eaten with something else, (or both of them at the same time.) Grape seeds are harmful. He 'sall-Allâhu 'alaihi wa sallam' would hold the bunch of grapes with his left hand and eat the grapes with his right hand. Quinces, (whn

eaten,) will rid the heart of its distress. If a pregnant woman eats quinces, she will have a beautiful baby. [It is written as follows in the 1970 (11th) issue of the pharmaceutical periodical: “A research conducted in Great Britain has revealed that mental disorders and respiratory diseases have been on the decroase among people who eat apples and that cases of tooth decay have been lower than thirty per cent.”] Every individual melon and watermelon and pomegranate have a drop of water from Paradise. A pomegranate should be eaten separately, and not even a drop of it should be wasted. A pomegranate will stop palpitation and strengthen the stomach. If it is, its pulp included, pressed to juice and the juice is drunk, it will purge the gall bladder and relieve constipation. Figs give relief to the heart. They cure lumbago and stop pains felt in the digestive system. It is sunnat to eat green cucumbers with salt, and walnuts with dates, with honey. It is written in the book entitled **Fawâid-i-jâmi’a**, (by ’Abd-ul-’Azîz Dahlawî,) that the statement, “Eggplant will give harm if it is eaten with the intention of harm, and it will be useful if it is eaten with the intention of healing,” is not a hadîth-i-sahîh and that it is a statement concocted by Ibni Râwendî.[1] However, there is a hadîth-i-sherîf praising eggplant and recommending that it be cooked with olive oil. Another vegetable that was praised by the blessed Prophet is purslane. Celery heals forgetfulness, stimulates excretion of urine, helps blood and milk formation, and cleanses the liver. Artichoke dissolves gallstones, purifies the blood, operates against arteriosclerosis, and eliminates smell of sweat. Sweetened juice of winter squash is applied on eye strain. It is permissible nonpoisonous mushrooms. Eating some raw onions upon arriving in a new city is good for health. Onions will enhance a person’s resistance against microbes. If celery is eaten after onions, it will remove the bad smell of onions. There is a scholarly statement informing that the bad smell will be gone also if rue is eaten. There were onions in the food that Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ ate at his last meal. He would say, “**Eat onions and garlic cooked**.” Their smell will hurt angels. Radishes stimulate excretion of urine and facilitates digestion. Mud or wet clay should not be eaten. It is harâm to do so. It removes one’s

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[1] Ibni Râwendî Ahmad bin Yahyâ was the son of a Jewish convert of Isfahan, Iran. He did not have a certain Madhhab. He invented many a hadîth-i-sherîf. Jews paid him for writing subversive books to misguide Muslims. He died in 293 [906 A.D.].

colour and strength. ’Alî ‘radiy-Allâhu ’anh’ stated: “Three things are idiocy: To eat one’s nail tips with one’s teeth; to pluck one’s beard; and to eat mud.” It is stated in a hadîth-i-sherîf: “**When Allâhu ta’âlâ wants to send a nuisance upon a slave of His, that slave will make a habit of plucking his beard and/or biting his fingernails**.” When a person is offered a perfume he should take it and smell it. When you smell roses, you should say the prayer called ‘salawât-i-sherîfa’. For, his ‘sall-Allâhu ’alaihi wa sallam’ blessed sweat had the smell of roses. It was stated in a hadîth-i-sherîf: “**Three things will nourish the body: “A beautiful smell; beautiful clothes made from a soft textile; and eating honey**.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ ate eggs and liked them. When its white is applied on the face, it will prevent sunburn. If domestic fowls catch a disease and deaths start to take place tincture of iodine should be added to the water they have been drinking, [two tea,spoonfuls for every twenty litres. It will cure the disease.

The great scholar and superior Walî, murewwij-ush-sherî’a Muhammad ’Ubeydullah Serhendî, (d. 1083,) the third son of ’Urwat-ul wuthqâ Muhammad Ma’thûm Fârûqî, (1007, Serhend – 1079 [1668 A.D.], the same place,) ‘qaddas-Allâhu ta’âlâ sirrahumâ’ states as follows in the hundred and forty-fifth letter of his book entitled **Hazînat-ul-ma’ârif**: “Abû Dâwûd quotes the following hadîth-i-sherîf on the authority of Mu’âdh bin Jebel and Enes bin Mâlik: ‘**If a person recites** (or reads) **the following prayer after eating, most of his past and future sins will be forgiven: “Al-hamd-u-lillâh-il-ledhî at’amanî hâdhat-ta’âm wa rezeqanî-hi min ghyri hawlin minnî wa lâ quwwata. If he says the following prayer as he puts on new clothes, most of his past and future sins will be forgiven: “Al-hamd-u-lillâh-il-ledhî kesânî hâdha-th-thawb wa razaqanî-hi min ghayri hawlin minnî wa lâ quwwah**.’ ” Wahhâbîs and their followers, who are lâ-madhhabî people, say that it is an act of bid’at to say prayers after meals. The hadîth-i-sherîfs quoted above will suffice as an answer to them. Please see the final part of the fourteenth chapter of the fourth fascicle of **Endless Bliss**! Sayyid ’Abd-ul-Hakîm Efendi ‘quddisa sirruh’, an expert in the science of Fiqh and the mujaddid of the fourteenth (Islamic) century, and a professor who held the chair of Tasawwuf in the **Madrasat-ul-muhassisîn**, would say the following prayer after meals: “**Al-hamd-u-lillâh-il-ledhî eshba ’anâ wa arwânâ min-ghayri hawlin minnâ wa lâ quwwah. Allâhumma at’im-hum kemâ at’amûnâ**!”

To hear what the ’Arif-i-kâmil says, irfân is required;
It’s a private secret, dhawq and wijdân in the heart are required!

A treasure, Tasawwuf is, that not every miser possesses;

To find it in the world a stouthearted sovereign is required!

Mother of pearl with pearld inside is hard to come by;
River is too small for it, endless watery store is required!

A person who pretends to have ma’rifat; doesn’t that impostor know
That to show the wish in the heart, proof and evidence are required!

The ’Ârif joins the common people, others know him not;
Burning in fire of love, razing oneself to the ground is required!

People proud of their fame will get no light from Haqq;
For welfare of essence, a ruined appearance is required!

Dying before death, and seeing the grave and gathering;
Before Owner of all, a heart infatuated is required!

Crossing the Sirât of Islam over the fire of nafs;
Purged from vice, a heart like a Garden of Paradise is required!

In all one’s utterances, hearings, and meditations,
A sole Being, Hadrat Rahmân, bî-kem and bî-keyf, is required!

O you, Niyâzî attaining Haqq is not everyone’s luck;
To reflect the lights from the Sun, a seleno-man is required!

(The following Fârisî couplet translates into English as follows: “With separation from the beloved ones, my chest has been weeping blood;” “Separation from the beloved ones has been burning my bone-marrows.”)

Zi hijri dostân, hûn shud derûn-i sîna-i jan-i-men,
Firâq-i hem-nishînân suht maghz-i istihân-i-men.

7 – (SIBLINGS THROUGH) THE MILK TIE

As is stated in the Persian commentary to the book entitled **Nikâya**[1], sucking milk from the breast is called **ridâ'**. If a child below the age of two and a half sucks a mouthful of milk from one or more women outside of its family, these women will become the child's milk-mothers (wet nurses), in the Madhhabs of Hanafî and Mâlikî. The mahram relatives of these women are now the child's **mahram** relatives, too; that is, it is harâm for the cihld to enter into a marriage with any one of them. The milk mother's own brother is the child's milk uncle maternal. And the milk mother's husband, who has caused milk formation in her body, is the child's milk father. The man's own brother is the child's milk uncle paternal. However, the mahram relatives of the radî', (i.e. the child that has been breastfed,) will not become mahram relatives for the milk mother and her husband. In the Madhhabs of Shâfi'î and Hanbalî, the child will not become a milk baby unless it is breastfed at five different times, being completely fed at each time. Imâm Abû Yûsuf and Imâm Muhammad and Imâm Shâfi'î 'rahmatullâhi ta'âlâ 'alaihim ajma'în' stated that if the child is more than two years old it will not become the milk child of the breastfeeder and her husband. A child that is breastfed after the age of two and a half will not become a milk child, according to the unanimity of the scholars of Hanafî Madhhab. It was stated (by those scholars) that it is not permissible to berastfeed a child that has reached that age because there is not a darûrat to do so. For, it is harâm to exploit a human limb if there is not a darûrat to do so. (Please see the fourth chapter of the fourth fascicle of **Endless Bliss** for the term 'darûrat'.)

[It is stated in **Durr-ul-mukhtâr**: "Unless there is a darûrat, it is harâm to use the human organs. When it is harâm to use something, it is harâm as well to eat or drink it as a medicine." Ibni 'Âbidîn explains this statement as follows: "Something that is harâm to use is also harâm to use as a medicine, regardless of whether it is something tâhir, i.e. clean, or najs, i.e. dirty, foul. A

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[1] Please see footnote [1] on the two hundred and twenty-second page of the thirteenth (January 2007) edition of the fourth fascicle of **Endless Bliss**.

permission to use it as a medicine has been given only on the condition that it be known for certain that it will be good for the patient and that there be no other medicine. A Muslim who is not (one of those profound Islamic scholars called) mujtahid is called a muqallid. It is wâjib for muqallids to adapt their acts and deeds to the words of a mujtahid. He has to follow the mujtahid even if he does not know the proof-text and documents (whereon the mujtahid has based his ijtihâd.) As far as this translator the faqîr[1] is concerned, in case the patient is in danger of death and there is no other way out, it is permissible for a person, men and women alike, to be given blood. Muslim blood should be preferred. Shaikh Tâhir-uz-Zâwî, the grand Muftî of the Libyan government, states as follows in his fatwâ: "The Islamic religion commands hygiene and physical well-being. It is a humanitarian duty to give blood to invalids (who need it). For, in some cases blood transfusion is of vital importance. Blood transfusion does not cause milk tie. Nor does it cause an abrogation of nikâh (between a married couple). (Please see the twelfth chapter of the fifth fascicle of Endless Bliss for 'nikâh'.) The aforesaid fatwâ is written in the April-1973 issue of the periodical that is entitled **Hedy-ul-islâmî**, and which is being published in Libya.] (For the word 'fatwâ', see the footnote on the hundred and forty-first page of the thirteenth-2007 edition of the fourth fascicle of **Endless Bliss**.)

It is eternally harâm for the milk child to marry its milk mother or milk father or their mother or mother or siblings or children or grandchildren of any generation. The same restriction would apply if those people were related to it by blood. The milk child's offspring cannot marry its milk mother or milk father. The milk child's wife cannot marry the (same) child's milk father, and the milk child's husband cannot marry the (same) milk child's mother. A boy and a girl who have been breastfed by the same woman cannot marry each other or each other's children or grandchildren, even if each had a different milk father or the years in which they were breastfed differ. The author 'rahmatullâhi ta'âlâ 'alaih' of the book entitled **Durer** states: "It is harâm for a male to marry his own sibling's milk daughter or his milk sibling's own daughter or his milk sibling's milk daughter." A man may marry the mother or sister of his milk sibling who was milked by his own mother. However, he cannot marry the mother of his sibling from the same

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[1] Hadrat Hüseyn Hilmi bin Sa'îd Işık 'quddisa sirruh' means himself.

father. In other words, a person can marry their own sibling's milk sibling born from a different mother. Likewise, a man can marry the uterine sister of his brother from the same father. A man can marry his milk child's sister. Yet he cannot marry his own child's uterine sister. A man cannot marry his milk father's other wives or his milk son's wives. These two kinds of marriage are unsuitable also in cases where the father and the son in question are the man's own father and son, respectively. The following couplet formulates the mahram kinships by way of milk tie:

The milk parents' kinsfolk, collectively;
Milk child's husband or wife, and progeny.

Application of an enema with a woman's milk will not bind a child with a milk tie. Nor will a person be a milk child by eating food cooked with a woman's milk. If the food eaten was not cooked, it will cause a milk tie when the amount of the milk is more than fifty percent. According to Imâm Shâfi'î 'rahmatullâhi ta'âlâ 'alaih', the person concerned will become a milk child even when the milk is less than fifty percent. If the woman's milk is dropped into the child's nostrils, the child will become a milk child. A dead woman's milk, as well as milk of a girl over the age of nine, will cause a milk tie.

The event of having been suckled (by a certain woman) becomes a proven fact when the man who is to become married or who is married avows it insistently, like a declaration of ownership, or when two 'âdil men or one man and two women testify to it. The couple will become divorced by the decision of law court or by a bilateral agreement reached by the couple. If the two male witnesses are not 'âdil Muslims or if there have been only two women or one man and one woman as witnesses or if the only witness has been the 'âdil milk mother herself, and yet if the husband acknowledges it, the nikâh will become fâsid and the couple will become separated [Ibni Nujaym 'rahmatullâhi ta'âlâ 'alaih']. Please see the final part of the sixth chapter of the fourth fascicle of **Endless Bliss**!

8 – NAFAQA and RIGHTS of NEIGHBOURS

It is stated as follows in the Persian commentary to the book entitled **Nikâya**:

Nafaqa means something that is necessary for a person to live. That this thing consists of food, clothes and a domicile is written in the book entitle **Hadîqa** as well as in the chapter entitled 'Nafaqa' and in the initial part of the chapter allotted to 'Hajj' of the book **Ibni 'Âbidîn**. In other words, it involves expenses pertaining to kitchen, expenses pertaining to clothing, and those pertaining to rent and household goods. These needs are modified in accordance with the city being lived in, with market values, and with one's kith and kin. They vary with time and situations. And every country has its own standards.

[Scholars of (the Islamic science termed) Fiqh have divided the nafaqa that is farz to provide into three sets. The first set comprises physical and spiritual nutrients and medicines protecting against illnesses. 'Ilm (knowledge) is both a nutrient and a medicine for the soul and the heart. There are two main divisions of Islamic knowledge: Religious division and scientific division. Knowledge in the religious division is aquired from the books written by the scholars of Ahl as-Sunnat. Of this knowledge, the knowledge of Îmân, (i.e. teachings pertaining to true and correct tenets of belief,) and the Fiqh, (i.e. teachings pertaining to Islamic practices, transactional and behavioral sciences,) are available in every country. The clandestine enemies of Islam, and particularly British spies, whose purpose is to demolish Islam from within, have been writing fictitious books in the name of Islam and sending these harmful publications to places worldover. It is of vital importance that young people should avoid reading these sequinned publications with credulity, taking them for granted, and falling victim to the traps set. Al-hamd-u-lillâh, Hakîkat Kitâbevi, (a bookstore at Fâtih, ıstanbul,) has been reproducing plenty of books written by the scholars of Ahl-as-Sunnat and sending them out to the entire world. These books, nutrients for hearts and souls, have been spreading the Islamic teachings in their pristine correctitude over all countries. Muslim children should prefer books written by Muslim scientists when they need to learn science as well, and by not reading books of science written by freemasons and heretics who try to misrepresent Islam as something hostile to science, they should protect themselves against misguidance.]

There are five reasons for (each of) which it becomes farz to

give nafaqa or its monetary equivalent:

1– It is farz for a man to pay his wife her nafaqa even if she is rich. It is farz even if his wife is a disbeliever. Nafaqa becomes farz immediately after the performance of nikâh. If the husband and the wife are poor people, the husband pays nafaqa prescribed for a poor person. If they are rich, he will have to pay nafaqa prescribed for a rich person. Nafaqa prescribed for a rich person enforces that the wife be provided (by the husband) with a (female) servant hired to do housework. If either one of them is rich and the other one is poor, the husband will pay moderate nafaqa.

Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' states: "In Islam, nafaqa consists of ta'âm (food), kisva (clothing), and suknâ (habitation). It has been a customary policy followed by most books to use the term 'nafaqa' when they only mean ta'âm. A husband who is poor has to pay nafaqa whose amount is customary among families with moderate income to his wife, if she is rich. He may (as well) give nafaqa prescribed for a poor person and pay the difference when he becomes rich. If the wife files a complaint against her husband for not paying her nafaqa although he is capable of doing so, the judge of law court will determine an amount of nafaqa and order him to pay it. If the dereliction continues despite the order, then the judge will send the husband to prison, have his property sold out, and have the money earned spent for the nafaqa of the wife. In case his property cannot be found, he will be kept in prison until it is found out that he is (too) poor. At this stage the judge will not grant a divorce. In case of failure to pay at least the lowest of the three kinds of nafaqa on account of poverty or absence on the part of the husband, the judge will not separate the pair or imprison the husband. In the Shâfi'î Madhhab, the judge will dissolve the wife from her poor husband if she chooses that solution. To make it possible to dissolve the marriage, a judge in the Hanafî appoints another judge, who is in the Shâfi'î Madhhab, as his deputy. He gives him the application written by the woman who wants a divorce. The husband and wife are brought to the law court. The wife, by producing two witnesses, proves that she is not being paid nafaqa and, if the husband fails to prove that he is capable of paying nafaqa, the judge separates them. In case the husband is absent (and cannot be found), the judge will not separate them since it will be impossible to determine that he is (too) poor (to pay nafaqa). In the Hanbalî Madhhab, the judge has the authority to

grant a divorce to a woman whose husband cannot be found, provided she will prove that she is not being paid her nafaqa.

A judge in the Hanafî Madhhab will not separate a poor husband who does not pay nafaqa; instead he will determine a certain amount of money as the wife's monthly or yearly nafaqa and, if the wife is rich, he will order her to use her own property to meet her own expenses or, if the wife is poor, he will order the husband's or wife's mahram relatives, for whom it would be farz to pay nafaqa to the wife and to her small children if her husband were dead, now to give her a loan or to sell her goods on credit. He will imprison the ones who decline to lend her or to sell her goods on credit. Thereby, when the husband becomes rich enough, the wife's mother and/or father and/or paternal uncle(s) and/or brother(s) and her children's paternal uncle(s) and/or brother(s) or she herself will get from him the expenses they have made. [If she does not have a relative rich enough to lend her or to sell her something on credit, the Beyt-ul-mâl, i.e. the State will lend her. If this last alternative is not possible, either, she will find a job for women and work without mixing with men. For instance, she will work in a hospital, looking after female patients only and washing the corpses of women only, or work as a wet nurse or a midwife or a teacher for girls.] These earnings of hers will be added to the expenses that the judge will get the husband to defray (when he becomes rich). The post-divorce space of time termed 'iddat (and during which the woman divorced cannot marry another man) will not absolve the husband from the obligation to pay nafaqa. Once the woman's period of 'iddat is over, the husband will no longer have to pay nafaqa."

[To dissolve one's marriage without any good reason, to break up one's home, to deprive oneself of peace and happiness, and to pay the money called mahr to the woman one has divorced; these things are not easy for a man. The woman provides a comfortable and happy life for her husband by cooking for him, washing his clothes, mending his torn clothes, and teaching Islam and morals to the children. She amuses her husband with her sweet words. A man who divorces his wife will be deprived of these blessings. For, no one will give their daughter in marriage to someone who is known to be a habitual divorcer. When a woman gets divorced, it will be farz for her father, or for her rich relatives if she does not have a father, to support her. If she does not have rich relatives, either, it will be necessary for the Beyt-ul-mâl, i.e. for the State, to pay her a salary regularly if she adheres to Islam. If this Islamic

commandment is not performed, the woman will have to work for a living. As is seen, in the Islamic religion, it is the man, not the woman, who is in a pitiable state. A father has to support her poor daughter, regardless of whether she is a virgin or a widow. He will be sent to prison if he does not. If she does not have a father, or if he is poor, too, her rich relatives will have to support her. If she does not have any rich relatives, either, the State will have to assign an allowance for her. A Muslim woman does not have to work for a living. The Islamic religion has loaded them with all the needs of the woman. Versus this heavy burden on the man's back, Allâhu ta'âlâ has commanded that the woman be given a share half that of his brother from the inheritance that their dead parents left, which in turn is another piece of kindness He has blessed her with, since it would have been quite fair if He had rewarded the overburdened man with the entire legacy. Please see the final part of the twenty-second (22) chapter of the fifth fascicle of **Endless Bliss**! The husband cannot force his wife to work inside or outside of the house. It is permissible for the wife to work outdoors if she wants to do so, provided she should cover herself in a way prescribed by Islam, men (nâ mahram to the women working there) should not be allowed into the place, and she should have been permitted by her husband to work outdoors. In that case, however, her earnings will be her own personal property. No one has the right to exact her earnings or her share from the legacy from her. Nor can she be forced to spend them buying her own needs or the needs of her children or any other requirements of her house or family. It is farz for her husband to buy all these needs, bring them home, and place them at the disposal of his wife and children. In communist countries today, both women and men together are being made to do hardest types of work for food only like animals. On the other hand, in the so-called free Christian countries and in the pseudo-Islamic Arab countries, women are being made to work like men in industry, in agronomy, and in business under the slogan, 'Life is common'. Newspaper columns teem with reports informing that quite a number of women rue the day they got married and courts of law are clogged with divorce files. If women knew about the value that the Islamic religion has attached to them and about the comfort, peace, latitude, and the right of divorce they would be enjoying in a true Islamic family, all the world's women would immediately embrace Islam and endeavour to the best of their abilities so that Islam be known in countries worldover. What a shame, however, that they cannot

realize these plain facts. May Allâhu ta'âlâ bless the entire humanity with the lot of learning correctly the lightsome path guided by the Islamic religion!]

It is stated as follows in the book entitled **Bahr-ur-râiq**[1]: "It is farz for the husband to give his wife actual possession of her nafaqa. Once the wife has taken possession of her nafaqa, it becomes her personal property. She may sell it or give it as a present or as alms. If a husband who is rich does not pay nafaqa (to his wife), the judge will have his property sold and pay the nafaqa. If his property is a house, the judge will not have it sold. The kisva (clothing) consists of two (dir')s and two (khimâr)s and two (milhafa)s yearly. Milhafa is a piece of clothing that a woman wears as she goes out. [Today people call it ferâja, saya, and manto.] One of them is for winter and the other one is for summer months. As of today underpants, a jubba [thick coat], a bed, and a blanket must be added to these clothings. In winter months the dir' is made of wool, and the manto and the khimâr are made of silk. [Khimâr means head kerchief (head wrap, muffler).] Shoes and mests have not been included in the nafaqa because they have been intended for outdoor wear. However, they should be added to the list, depending on the customs of the time and the country. The dir' is a long shirt with an openable collar. The qamîs (chemise) is a long robe [antâri] openable on the shoulder. Depending on the customs of the country being lived in, all the food and clothes and household goods that will be needed by a woman are included in the nafaqa. The husband has to bring these things to his home. If he does not bring them or has recourse to treachery when they are needed, the wife will (have the right to) buy them with her husband's money and bring them home. Or she will hire a deputy, who will buy them for her. If the woman is in possession of the things needed, this state will not cause them to be subtracted from her nafaqa. The woman cannot be forced to use her own property. If she uses her own property, the husband will (have to) pay his wife for the expenses. Everything must be brought home by the man. It is harâm for him to force his wife to work for her living. Nafaqa is not paid to a 'nâshiza' wife, i.e. one

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[1] It was written by Zeyn-al'âbidîn bin Ibrâhîm ibni Nujeym Misrî 'rahmatullâhi ta'âlâ 'alaih', (926 – 970 [1562 A.D.], Egypt,) as a commentary to the book entitled **Kenz-ud-deqâiq**, which in turn had been written by Abul-barakât Hâfiz-ud-dîn 'Abdullah 'Ahmad Nesefî 'rahmatullâhi ta'âlâ 'alaih', (d. 710 [1310 A.D.], Baghdâd.)

who has deserted her husband. Her nafaqa will restart when she is back. If a wife who is more than three days' way[1] far away cannot go near her husband because she does have a mahrâm relative with her, or if her husband wants to take her along to a place that distance from their place and she refuses, she will not be a nâshiza wife. The house that the husband offers his wife to dwell in should be his own property or one that he has rented or borrowed as an 'âriyat. He has to make sure that she will live among sâlih neighbours. A house without sâlih neighbours is not a mesken shar'î, (i.e. Islam does not accept it as 'suknâ' = habitation.)"

[It is stated in **Fatâwâ-i-Hindiyya**: "If the house is the wife's property and she does not allow her husband into her house, she will not be paid her nafaqa. If she asks him to take her to his home and yet the husband does not do so, he cannot cut off her nafaqa on the grounds that he has not taken her to his home. If a woman does not want to live in a certain house because her husband has obtained it by way of extortion, her nafaqa cannot be cut off. A woman should not divorce her husband on the grounds that he does not perform his daily prayers of namâz. In our time the husband cannot take his wife to another country. Supposing the husband lives in a place that is farther away than three days' distance and he invites his wife, sending her the money necessary for the voyage, and yet his wife cannot go there because she does not have a mahram relative to accompany her; her nafaqa cannot be cut of; nor could it be if she became ill in her husband's home. A marriage established by way of a nikâh without witnesses entails nafaqa. The wife cannot demand a payment for cooking. She cannot bo forced to cook, either; yet in that case her husband will bring her things like cheese and olives. It is wâjib for a woman to be cleanly and ornamented when she is with her husband."

It is stated in **Bezzâziyya**: "If a woman's father is bed-ridden and there is no one to look after him, she may go and serve her father without her husband's permission. This rule applies also if her father is a dhimmî. A rich son does not have to support his rich father." It is sunnat for them to give presents to each other. It is harâm to disobey one's parents, to talk harshly with them, or to hurt their hearts. The Muslim woman has always worn a milhafa to cover herself. 'Milhafa' means 'ample (and long) coat'. The two-piece charshaf appeared later. Today, a woman should wear a

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[1] Please see the fifteenth chapter of the fourth fascicle of **Endless Bliss** for what is meant by 'three days' way'.

charshaf in places where wearing a charshaf is customary, and an ample coat where it is customary to wear an ample coat. It arouses a fitne not to observe a custom that involves an act of mubâh. And it is harâm to arouse a fitna.]

When a woman staying in her father's home with her husband's permission becomes ill, her nafaqa cannot be cut off. If she does not give herself up in her husband's home, her nafaqa cannot be cut off. A woman who has been put into prison on account of her debt(s) or who becomes ill before the wedding or who goes on hajj with someone else will not be paid nafaqa. A woman who goes on hajj with her husband will be given the same nafaqa as she would be given if she stayed at home. She will not be given the nafaqa for the safar (long distance journey), and it is not wâjib to pay the money for her voyage. Funeral expenses are a part of nafaqa. When a woman dies her funeral expenses will be paid by her husband. They will not be paid by people who inherit property from her.

If the husband does not pay nafaqa or if he does not give nafaqa because he is poor or in prison or has run away, the judge will not grant a divorce. Instead, he will order the husband's and the wife's rich relatives to assist her by lending her money or selling something on credit on behalf of her husband. He will imprison the ones who neglect this duty. (Please scan the thirty-seventh chapter of the fifth fascicle, and also read the fortieth chapter of the same fascicle, of **Endless Bliss**, to acquire some notion about formality sales.) The one(s) who provide the money or property necessary for her needs will charge her husband afterwards. The husband will be sent to prison if he refuses to pay. If the wife does the borrowing or the buying on crdit on her own without the law court decision, she will not (have the right to) demand it from her husband. Imâm Shâfi'î 'rahmatullâhi ta'âlâ 'alaih' said that the judge will grant a divorce to the wife. If a woman who is in the Hanafî Madhhab and who cannot receive nafaqa from her husband wants a divorce, she should apply to a judge who is in the Shâfi'î Madhhab.

The husband cannot be charged for the nafaqa of the past time. However, if the couple have made an agreement on that there will be a payment monthly, or if the judge has commanded a monthly payment, the wife may demand the unpaid past monthly payments until she dies. If the husband pays in advance the amounts of nafaqa that would normally be due after a few months or years to follow and the wife dies within the space of time in between, he

cannot take the amounts back. According to the ijtihâd of Imâm Shâfi'î 'rahmatullâhi ta'âlâ 'alaih', on the other hand, the husband will recalculate the nafaqa he has paid in advance and collect back the amount that he paid for the time after his wife's death.

It is the wife's right not to want any of her husband's relatives in the house. Should the wife give her consent, the husband may have his mahram relatives in his home. As the nafaqa for a poor person, a door with a lock, a kitchen, and a restroom will suffice. The husband may decline to admit even the parents and siblings of his wife into his home. Yet he cannot prevent her from seeing them or talking with them. It will be good if he is not opposed to weekly visits paid by the sâlih ones of these people. As for her other kinsfolk, he had better not prevent them from coming once a year and sitting for a while. [He himself will invite the sâlih one's of her relatives, and welcome them cordially, standing in person at the entrance. He will kiss the hands of her parents. He will offer them food and drink, chat with them, and serve them with amr-i-ma'rûf and nahy-i-munker. If they are coming from other cities, he will offer them to spend the night in his home. He will try to win their heart(s) and cause them to invoke blessings on him. Should there be fâsiq [wicked, evil] people among his or his wife's relatives, he will not admit them into his home or visit them in their homes, since people of that sort will mostly try to spoil the religious and moral conduct of his wife. He will not see them or let his wife see them. Yet he will not behave harshly towards them or towards any other people. In fact, he will not argue with anyone. He will not arouse fitna. He will avoid things that will harm their faith and/or worldly life. He should be friendly with everyone.

It is stated in **'Uqûd-ud-durriyya**: "When a woman's husband wants to leave for a safar (long-distance journey), she may apply to the judge of law court to appoint a surety to guarantee her one month's nafaqa, if she fears that her husband may not pay her nafaqa. A woman whose husband is not leaving for a safar may demand for a surety only on the condition that the amount of nafaqa should have been determined either by the judge or with an agreement between them." It is stated in **Behjet-ul-fatâwâ**: "Supposing Zeyd (or Zayd) espoused his daughter to 'Amr and yet 'Amr's (new) wife did not go to his home because he did not summon her. He would pay her nafaqa as long as she stayed in her father's home." It is stated in **Fatâwâ-i-feyziyya**: "A woman with a rich husband cannot demand nafaqa from her son. If a person has become poor because he has been trying to learn knowledge that

is farz to learn, his rich father will have to support him even if he is over the age of puberty.” It is stated in **Bahr-ul-fatâwâ**: “If a woman’s husband has gone away to another country without having left nafaqa for her, she cannot force the bailee to whom her husband delivered his property to pay her nafaqa from that property. That she would be able to receive her nafaqa if she applied to the court of law, is written in **Fatâwâ-i-Hindiyya**. According to (the ijtihâd of) Imâm Abû Yûsuf, it is legal to force a person to provide nafaqa for his (domestic) animal, (i.e. to feed it.)” [Please see the ninth chapter!]

If a woman is divorced by way of a kind of divorce called ‘ba’în’ or ‘rij’î’, it will be farz for her ex-husband to pay her nafaqa throughout the period of time termed ’iddet. However, it is not farz to pay nafaqa to a woman who is waiting for the expiration of ’iddet (or ’iddat) after a divorce that have taken place inexorably as a result of a guilt on her part such as becoming a murtadd or kissing her stepson with lust, or after her husband’s death. If a woman who has been divorced with three talâqs (divorces) becomes a murtadd within the period of ’iddet, she will not be paid nafaqa. (Please see the fifteenth chapter!)

[Recently we have been hearing of people who say that (making a) living is (a) common (responsibility). They are right to say so. What is wrong, however, is what they understand from that statement. That is, it does not mean that the woman also should go out and earn money. It means: “The man should go out, work, earn, buy the things necessary, and bring them home, as the woman does her housework and other indoor duties instead of going out and spending her days out with unnecessary occupations. Outdoor work is the man’s duty, whereas doing the work indoors devolves on the woman.]

2– A poor child’s nafaqa is to be paid by its father only. If its father is poor, then its rich mother will pay it, on the understanding that she charge its father, (i.e. he will have to repay it to the child’s mother when he becomes rich enough.) If its mother also is poor, its rich grandfather will pay it. If the child itself is rich, it will live on its own means. If an orphan with no property has a mother, a maternal uncle, and sons of its paternal uncle, its mother will pay its nafaqa. If a child’s father is missing and its mother is poor and its paternal uncle is rich, its paternal uncle will pay its nafaqa. When its closer ’asaba are missing or poor, its less close ’asaba will pay its nafaqa. (Please scan the twenty-second chapter of the fifth fascicle of **Endless Bliss** for the term ’asaba.) None of these people,

with the exception of the child's mother, can charge its father for the nafaqa they have paid the child. The child's mother cannot be forced to breastfeed it. If another woman cannot be found so that the child should be breastfed in return for money, it will not be wâjib for the mother to breastfeed the child. The mother will not be paid (for breastfeeding the child). If a child's mother has been divorced by its father, it will be permissible to hire her as a wet-nurse after the period of 'iddet. If the mother wants to breastfeed the child in return for money and another woman volunteers to breadfeed it free of charge, the child should be had breastfed by that other woman.

A son will be paid nafaqa until he reaches puberty. Daughters will be supported until they get married, and a pubescent but invalid son until he recovers, by their father. If these people are rich (enough), they will live on their own means. A man will not have to pay nafaqa for his (illegitimate child called) veled-i-zinâ.

Laqît (foundling) means a 'baby which has been abandoned (by its parents) on account of financial straits or for fear of disgrace, (and thereafter been found by others.)' While it is sinful to abandon a baby like that; to save it from death by taking it upon seeing it is an act that is sunnat if it is found within the urban area, and farz if it is found at an uninhabited place. So is the case with saving a blind person who is about to fall into a well. A baby found in the Dâr-ul-islâm will be accepted as a free Muslim. Its nafaqa and the money for its mahr when the Sultân (President of the State) sees to its marriage (when it grows up) will be collected from the child's own means or from its relatives. (Please scan the twelfth chapter of the fifth fascicle of **Endless Bliss** for 'mahr'!) In the absence of these sources, the expenses will be compensated by the Beyt-ul-mâl. Someone else cannot use force to take the baby away from him. If a man claims that it is his own child, his claim will be admitted. If a woman claims that she is the child's mother, she will be demanded to produce two witnesses. It, (i.e. the foundling,) will be taught knowledge. Then it will be seen that it is educated and trained in a certain craft. It cannot be circumcised and its property cannot be sold out without a permission granted by the civil administration of the place being lived in. Expenses gone into without a permission will be accepted as charitable gifts to the child.

3– It is farz for rich people to pay nafaqa to their poor parents. Daughters and sons will pay in equal amounts. To support parents is an act of farz that is incumbent not on those who would inherit

more of their property in the event of their death, but on those who are closer to them and who are a part from them. Parents who have grandsons and granddaughters from their son will be supported by their (own) daughter(s). However, their inheritance would be divided in half between their daughter(s) and grandchild(ren). If a person has grandchildren from his or her daughter and brother(s), he or she will be supported by their children, whereas all their property would be inherited by their brother(s), and nothing would be left for their daughter(s)'s children. The author of the book **Hazânat-ur-riwâyât**, (Qâdî Hindî 'rahmatullâhi ta'âlâ 'alaih',) states: "When a person gets stuck in the horns of a dilemma wherein pleasing one of the parents would displease the other, the father should be the one respected and obeyed as the mother is being served and supported. It is permissible for the father to become angry with his son and to shout at him. If a father senses that his son will fail to obey an order he is to give his son, he should avoid imperatives and prefer counselling moods as he talks with his son to protect him against the sin of disobeying his father." The author 'rahmatullâhi ta'âlâ 'alaih' of **Fatâwâ-i-Khayriyya** states: "If a poor person earns only a bare pittance, it will not be farz for him to pay nafaqa to his poor father. He might opt to admit his poor parents into his home, so that they will live together. It is harâm for a man to beat his wife, to oppress her, to dock from her nafaqa, or move to another city and settle there without taking her along. It is a grave sin. On the Day of Judgement, a man guilty of such behaviour will be subjected to a harsh and difficult judgment and extremely bitter torment. He must be punished with ta'zîr by the court of law. If he does not pay one of the three kinds of nafaqa though he is capable of doing so, he will be sent to prison."

4– If a boy that has not reached ages of discretion and puberty yet or an unmarried or widowed girl, regardless of her age, or an invalid or blind man is poor and does not have a father, paying their nafaqa in proportion to the property that would be inherited devolves on their rich (next of kin termed) zî rahm-i-mahram, (defined in the twelfth chapter of the fifth fascicle of **Endless Bliss**, under the heading **WOMEN WITH WHOM NIKÂH IS NOT PERMISSIBLE**. Please see the last paragraph of the hundred and fifty-seventh (157) page of the tenth [2007] edition of the fifth fascicle. In other words, it becomes farz for them to pay their nafaqa.) However, it is written in **Fatâwâ-i-Khayriyya** that for its becoming farz a suit must have been brought to the court of law.

Each relative (within the definition of 'zî rahm-i-mahram') will pay the amount of nafaqa in direct proportion to the amount of property they would inherit as of that day. There are seven of these people, who are consanguineous relatives and who therefore are eternally mahram to the person to be paid nafaqa. The rich ones of these people have to support their poor zî rahm-i-mahram relatives, contributing equally to the support. If a (poor) person has a maternal uncle and a son of their paternal uncle, their nafaqa will be paid by his maternal uncle. For, supposing this person is female, her maternal uncle is her mahram relative, while the son of their paternal uncle is nâ mahram to her. It is not farz for a nâ mahram relative to pay nafaqa. Mahram relatives pay the nafaqa even when they do not inherit property. If a poor small child's mother, sister, and paternal uncle are all rich people, one-third of her nafaqa will be paid by its mother, half of it by its sister, and the remaining one-sixth by its paternal uncle. If a poor person has a sister, a sister from the same father, and a sister uterine, all three of them being rich, this person will be supported by the three sisters collectively. Three-fifths of the nafaqa will be paid by the sister, one-fifth of it by the sister from the same father, and the remaining one-fifth by the sister uterine. For, if this person were dead the inheritance would be shared at the same ratio by the three sisters. It is stated in **Behjet-ul-fatâwâ**: "If a small child has a mother, two sisters, and a paternal uncle, all of them rich people, its mother and paternal uncle will pay two-sixths of the nafaqa, one-sixth each, and the remaining four-sixths will be paid by its sisters, two-sixths each."

It is not farz to pay nafaqa to a non-Muslim zî rahm-i-mahram relative. Yet it is farz to pay nafaqa to one's parents, children and wife, dhimmîs as they may be. With the exception of a husband and a father who has poor children, it is not farz for any poor person to pay nafaqa. And with the exception of one's wife, it is not farz to pay nafaqa to any rich person. A person whose property is the amount of nisâb for the performance of qurbân, (i.e. a person who has so much property as it has become wâjib for him to perform the act of worship termed 'qurbân',) is a rich person[1]. A person who does not possess that nisâb is called a poor person. A father may sell property belonging to his son if he needs to do

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[1] Please see the first and the fourth chapters of the fifth fascicle of **Endless Bliss** for the nisâb of 'zakât' and that of 'qurbân', respectively.

so to meet his own nafaqa. Yet he cannot do so if the property is a real estate such as a house or a piece of land. A mother cannot sell her son’s property in order to make it nafaqa for herself. Please see the final part of the twenty-eighth chapter of the fifth fascicle of **Endless Bliss**!

[If a woman or girl does not have parents or any mahram relatives or if they are poor although they exist, and if she is not supported or aided by the Beyt-ul-mâl, i.e. the State, or by anyone else or by any charity association, either, this woman or girl will have to work for her living and/or for the living of her children or her parents who are too old to work. She will work at places where women are employed and men are not allowed to mix with them. If she cannot find a job without any male employees and she has to work at least for a subsistence level of nafaqa so that she may protect her health, her faith, her chastity, and her honour and dignity as a Muslim, then it will be permissible for her to work at a job where men also are employed, provided she will cover herself in a manner prescribed by Islam as she works among those men who are nâmahram to her. Any attempt to prevent her from earning that indispensable nafaqa will fit into the category termed ‘ikrâh’, (which means ‘constraining’, ‘intimidation’, and which is one of the acts that Islam prohibits and inflicts a punishment for.)[1] It will not be permissible for her to stay there any longer than she needs to. If she lives in the Dâr-ul-harb and the people she is working for oppress and persecute her by saying, for instance, “You cannot work here like that. Either work with your head and arms bare, or leave this place and find yourself another job,” and she cannot find a job where she can work covered as she is; according to the qawl of Abû Yûsuf, it will be permissible for her to work with her arms bare. It is written in **Ibni ’Âbidîn** and in **Fatâwâ-i-Hindiyya** that there have been Islamic scholars stating that it is not farz for a woman to cover the part of her hair hanging from her ears. It is permissible to avail oneself of the convenience offered by way of this qawl-i-dâ’îf in the event of a (quandary termed) haraj. (Please scan the fourth chapter of the fourth fascicle, and also the twentieth chapter of the second fascicle, of **Endless Bliss** for the term ‘haraj’.) Although it has been stated unanimously by Islamic scholars that it is farz for a woman to cover the hair on her head, it will be permissible to uncover it under ikrâh.[1] A woman under ikrâh of this sort must always be looking

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[1] Please see the fourteenth and fifteenth chapters.

for a job where she can work without having to mix with men or by covering herself properly. And as soon as she finds one she must change over to that new job. As she walks or commutes to and from work, she must always cover her head and arms. When she marries a Muslim man, her husband will have to provide her nafaqa. Although she will not have to pay nafaqa to her parents and children since she is not rich, she ought to support them by working with her husband's permission. Learning the teachings that are farz to learn is like earning one's nafaqa.]

5– It is farz for an owner of slaves and jâriyas to pay their nafaqa. If the owner does not pay the slave's nafaqa, the slave will work and use his earnings as nafaqa for himself. If a slave or a jâriya is too frail to work the judge of law court will order their owner to sell them.

Ibni 'Âbidîn states as follows in the two hundred and twenty-third (223) page of the fifth volume:

"It is farz to dress oneself (at least) as well and properly as to cover one's awrat parts and to protect oneself against cold and heat. (Please see the eighth chapter of the fourth fascicle of **Endless Bliss** for 'awrat parts'.) Textiles made from cotton, linen, and wool are good. It is sunnat for men to wear a qamîs, i.e. a chemise, a kind of long shirt, and an overcoat long enough to cover half of their legs and with sleeves long enough to extend to the fingertips. The sleeve openings should be a span wide. We should be dressed moderately and avoid things that cause fame. It is an act of mustahab, (i.e. something that brings thawâb and causes one to be rewarded in the Hereafter,) to wear good and valuable clothes to exhibit the blessings of Allâhu ta'âlâ. It is an act of mubâh, (i.e. an act that is neither commanded nor forbidden; something permitted by Allâhu ta'âlâ,) to wear lovely, ornamented clothes on special days such as 'Iyd days. It is not something good, however, to always do so. It is an act of makrûh[1] to dress oneself up for ostentation and for boasting of oneself. It is an act of mustahab to wear black and white. Rasûlullah's coat, shirt, and pants were of white cotton cloth. [It is written in the four

[1] An act, behaviour, or thought that our blessed Prophet disliked, avoided, and dissuaded from is called 'makrûh'. When an act of makrûh verges on an act of harâm it is termed 'makrûh tahrîmî'. When it is closer to an act of mubâh, it is termed 'makrûh tanzîhî (or tenzîhî)'. When we see only the term 'makrûh, we should construe it as 'makrûh tahrîmî'.

hundred and eighty-first (481) page of the fifth volume of Ibni 'Âbidîn and in the book entitled **Mejmâ 'ul-anhur** that his blessed headgear and overcoat were black on the day when he conquered Mekka.] It is an act of sunnat to wear green clothes. With the exception of swine, hides of all fierce animals will be clean when they are tanned. Hides and skins of animals killed (in a manner prescribed by Islam and) after saying the Basmala, (i.e. by saying, "Bismillâh-ir-Rahmân-ir-Rahîm,") are clean. Namâz can be performed on their (tanned) hides. It is permissible for men to wear clothes, fur coats, fur-collared coats, and headgears made from their hides. It is not permissible for women to dress themselves like men or to do kinds of work to be done by men. It is makrûh for men to wear pants and trousers as long as to cover their feet. It is makrûh to wear najs clothes when not performing namâz. (It goes without saying that namâz performed with najs clothes on oneself will not be sahîh.)" [It is written in the fourteen hundred and sixth (1406) edition of the periodical that is entitled **Al-Mu'allim** published by Indian scholars that when human organs such as hands, feet, fingers, toes, noses, teeth, eyes, hearts, and others are missing or no longer function properly it is permissible to replace them with metal or plastic prostheses or to transplant organs from other people, dead or living. For, it is as indispensably necessary to save a human organ as it is to save a person's life. It is not permissible to eat an organ or flesh of a living person. Blood transfusion is permissible. It is harâm for both sexes to imitate each other in styles such as haircut, make-up, and attirement. It is written in the five hundred and fifty-eighth (558) page of **Hadîqa** that it is harâm for men to liken themselves to women by growing their hair in a manner that it will hang over their cheeks. It is written in the two hundred and thirty-eighth (238) page of the fifth volume of Ibni 'Âbidîn and in the five hundred and seventy-ninth (579) page of the second volume of **Hadîqa** and in the hundred and seventy-fourth (174) page of **Fatâwâ-i-kubrâ**, (by Husâm-ad-dîn 'Umar bin 'Abd-ul-'Azîz 'rahmatullâhi 'alaih', 483–536 [1142], Samarkand,) that it is not harâm for a woman to fasten human hair with a piece of thread or cloth ribbon to her hair instead of plaiting it in a mixed braid with her own hair or to add animal hairs. It is concluded that it is permissible to use false hair that is called a **wig** and eye-lashes made from human and animal hair or from threads of flexible artificial material such as nylon; however, necessity should not be confused with ornamentation. If something is permissible on account of a necessity, it is not permissible to use it

for ornamentation. When it becomes inevitable for a woman to expose her hair among men, it will be permissible and necessary for her to cover her head and her own hair by wearing a wig. When there is a darûrat, one must cover one's parts of awrat with anything available. The sin will lie with the person who has given away her hair and with those (men) who look at the woman who wears the wig. It is harâm for one to sell one's hair or any other organ. It is not permissible (for a woman) to go out with a wig on her head if there is not a darûrat to do so. For, it is harâm for women to wear ornaments among men who are nâ mahram to them. What 'darûrat' means has been provided in the explanation of the twenty-second and forty-second articles of **Majalla**.] (Please read the four hundred and forty-ninth [449] and the four hundred and sixty-sixth [466] pages of the 2007 – tenth edition of the fifth fascicle of **Endless Bliss**.)

It stated in the hundred and nineteenth (119) page of the book entitled **'Uyûn-ul-besâir**, (written by 'Ahmad bin Muhammad Mekkî Hamawî 'rahmatullâhi ta'âlâ 'alaih', d. 1098 [1686 A.D.], Egypt, as a commentary to the book entitled **Eshbâh**, which in turn had bin written by Ibni Nujaym Zeynel'âbidîn bin ibni Nujaym-i-Misrî, 926 – 970 [1562 A.D.], Egypt:) "There are five different situations in which a person uses things. They are: 1. Darûrat; 2. Ihtiyâj; 3. Menfe'at; 4. Zînet (or zînat); 5. Fudûl. A situation in which a person will perish if he or she does not do or use or utilize a certain thing, is called a 'darûrat'. If not doing or using something will cost a person hardship and inconvenience, this situation is termed an 'ihtijâj (need)'. [Something used for ostentation without any need for using it, is termed a 'zînet (ornamentation)'.] When there is an ihtiyâj, it is permissible to break one's fast (within time). [It is stated in **Bahr-ur-râiq**: "Once you have started performing a certain act of worship, it will be harâm to discontinue it (before having completed it), unless there is an 'udhr, (i.e. a good reason prescribed by Islam,) to do so. There are eight such reasons ('udhrs) for breaking a fast (before the end of its prescribed period):[1] Illness; setting out for a safar, (i.e. a long distance journey, which is explained in detail in the fifteenth chapter of the fourth fascicle of **Endless Bliss**;) ikrâh, i.e. constraining inflicted by

[1] Please see the second chapter of the fifth fascicle of **Endless Bliss** for the period prescribed for fasting. Also, you would find satisfactory information concerning the timing of your daily acts of worship if you visited the sites: **www.namazvakti.com** and **www.turktakvim.com**.

an oppressor; pregnancy of a woman; suckling a baby; hunger; thirst; and old age." The word 'ihtiyâj' as used in the aforesaid book, (i.e. in **'Uyûn-ul-besâir**,) subsumes each and every one of these eight reasons ('udhrs).] An example for 'menfe'at', (the third situation stated in the same book,) is consumption of choice food such as wheat bread, mutton, fat. Consumption of sweets would be an example for 'zînet', (the fourth one), and excess in the enjoyment of mubâhs would be that of 'fudûl'. In case of a darûrat it will not be permissible to lie under oath. The difficulty should be equivocated by way of a 'ta'rîdh', which means to take an oath by saying something with double meanings. An example for a darûrat is for a person about to die of hunger to survive by eating lesh, (i.e. meat whose consumption has been prohibited by Islam.) Other examples for a darûrat are: being splashed by tiny drops of water during the performance of an ablution and one's clothes' being splashed by urine drops as the animal one is riding urinates. It is not permissible for an insane person to marry more than one women, since it is not something he needs."

[Doing or using something harâm (on account of a darûrat) will be permissible only as long as the person experiencing the darûrat contents himself (or herself) with the measure that has been dictated (by Islam) to be within the darûrat. It is a darûrat, and it is farz, too, to utilize the (permissions called) mubâhs as much and as long as they help you perform the acts of worship that are farz. It is sunnat to utilize them in order to meet one's needs (ihtiyâj). If something benefits when it is used more than needed, then it will be permissible to use it for one's benefits (menfe'at). If it is neither beneficial nor harmful to use it (more than needed), then it will be zînet (ornamentation, adornment) to use it that wise. That it is mustahab to use ornamental articles for the purpose of inspiring such altruistic feelings as dignity, respectability, and amity or as an expression of profound gratitude (for the blessings of Allâhu ta'âlâ), is written in various books, e.g. in the final parts of the last volumes of **Ibni 'Âbidîn** and **Bahr-ur-râiq**, and in **Hadîqa-t-un-nediyya**, (which was written by Muhammad Baghdâdî.) It is stated as follows in the five hundred and eighty-second (582) page of the second volume of **Hadîqa**: "It causes fame not to follow the customs of one's hometown. And that, in its turn, is makrûh tahrîmî. An example of this is to dye one's hair or beard." Another example is to use articles of zînet. In the Dâr-ul-harb, i.e. in a country where disbelievers live, e.g. France, it is wâjib to protect the dignity and honour of Islam and to avoid fame and fitna.

Something harmful is called ‘fudûl’ or ’abes or mâ-lâ-ya’nî (futility, nonsense). It is makrûh tahrîmî to use it, and it will be harâm, which is a grave sin, if it prevents one from doing something that is farz. Please see the final part of the fourth chapter of the fourth fascicle of **Endless Bliss**!

As the things that will not break one’s fast are being discussed in **Bahr-ur-râiq**, the following statements are being made: “It is permissible for a man to apply kohl on his eyes for hygienic purposes. It is not permissible, though, to do so for adornment (zînet). The terms **Jemâl** and **zînet** should not be mistaken for each other. ‘Jemâl’ means to eliminate an ugly appearance, to be dignified, to pay gratitude, and to exhibit the blessings that one has been endowed with. It will not be ‘jemâl’ to exhibit the blessings for ostentation and self-complacency; it will be conceit. It will show that one’s nafs in unhecked and on the rampage. Jemâl, by contrast, shows that the nafs has been tamed and matured. A hadîth-i-sherîf, which reads, ‘**Allâhu is jemîl,**[1] **and He loves owners of jemâl**,’ commends having jemâl. If something essentially done for ‘jemâl’ causes ‘zînet’ also, there is nothing wrong with it. It is mubâh to wear cleanly and lovely clothes for ‘jemâl’. Yet it is harâm to do so out of self-conceit. If a change appears in one’s conduct and in the way one treats others when one wears such things, one should construe the change as self-conceit.” As is seen, it is ‘jemâl’ to avoid doing things that will incur others’ disgust and insult, and to rid oneself of such maladjustments. And it is zînet to do things that will cause others to envy you, which will cause you to feel superiority over others and to boast about yourself. For ‘jemâl’, you should use the best of the things that are customary in your environment, provided that they are not things that are harâm.]

That it is harâm for men to wear silk is explained towards the end of the second chapter. It is permissible that there be a silk or gold band as wide as four fingers on (a man’s) clothes or headgear. Such bands may be long and several.

Permissible as it is for men to wear any colour, there is a scholarly statement informing that it is makrûh tanzîhî (or tenzîhî) for them to wear red and/or yellow clothes. It has been stated unanimously by Islamic scholars that red and green colours are not makrûh when they are on a man’s headgear or head-cover. It is

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[1] ‘Jemîl’ is the adjectival form of ‘jemâl’.

written in the (book entitled **Mefâtih-ul-jinân** and written by Ya'qûb bin Sayyid 'Alî 'rahmatullâhi ta'âlâ 'alaih', d. 931 [1925 A.D.], as a) commentary to **Shir'at-ul-islâm**, (which had been written by Imâm-zâda Rukn-ul-islâm Muhammad bin Abî Bakr 'rahmatullâhi ta'âlâ 'alaih', d. 573 [1178 A.D.],) that the shoes worn by Rasûlullah 'sall-Allâhu 'alaihi wa sallam' were black.

It is stated as follows in the final part of the last volume of the book **Durr-ul-mukhtâr**, and also in the same parts of the (two) books written by **Tahtâwî** and Ibni 'Âbidîn as annotations to that celebrated book: "To do tejemmul (or tajammul), which means to wear beautiful clothes, is an act of mustahab. It is mubâh to adorn oneself, (i.e. to use articles of zînet,) with things that are halâl. Imâm A'zam Abû Hanîfa would wear a jubba (robe) that was worth four hundred gold coins. He would command his disciples to wear beautiful clothes. Imâm Muhammad would wear exquisite clothes. Imâm A'zam stated that Imâm 'Umar's 'radiy-Allâhu 'anh' wearing a patched cloak had been because he had been the Emîr-ul-mu'minîn. If he had worn beautiful clothes, so would his officials have done, and thereby the poor ones would have exacted from the people by oppressing them. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would wear a jubba that was worth a thousand dirhams of silver."

If a person has his child do something that is harâm for adults to do, he will have committed an act that is harâm. Please see the hundred and sixty-fifth chapter of the first fascicle of **Endless Bliss**!

It is stated as follows in **Hadîqa**, as the fifteenth of the sins committed with the entire body is being explained: It is a sin to starve one's child or one's relative who it is necessary for one to support, or to waste them by depriving them of an Islamic family education. Relatives other than parents, grandparents, children, and grandchildren are called **aqrabâ**. It is wâjib for a rich person to pay nafaqa to their poor relatives who are unable to work. Nafaqa is not paid to an adult male relative who can work although he is poor. Nafaqa of poor orphan children and that of widow women, healthy enough (to work) as they may be, are wâjib upon their rich relative(s). Supposing small children have their mother and paternal uncle(s); or mother and elder brother(s), and they are rich people, they will pay the children's nafaqa collectively, each one contributing in proportion with the inheritance they would receive. It is farz for a father to teach his child(ren) knowledge, adab, and a craft. The first thing that must be taught is how to read the Qur'ân al-kerîm. Next, fundamentals of îmân and Islam must

be taught. [Once a child is sent to school without having learned how to read the Qur'ân al-kerîm and the other Islamic teachings, it will no longer have time to learn these things. It will fall into traps set by enemies of Islam and believe their lies and slanders. It will grow up in an irreligious environment and in deprivation of Islamic moral values. It will drift about, finally ending up in disasters in this world and in the Hereafter. It will be harmful to his environment and to the entire nation. The harms that it gives to itself and to others will be written as sins in its parents' deed-books. The great harms of sending one's child(ren) to disbelievers' and Christians' schools before having taught them religious knowledge is written in detail in the book entitled **Irshâd-ul-khiyâra fî-tahdhîr-il-muslimîn min medârisin-Nasârâ**, (written by Yûsuf bin Ismâ'îl bin Yûsuf Nebhânî 'rahmatullâhi ta'âlâ 'alaih', (1265 [1849 A.D.], Ejzim, Haifa, in Israel as of today – 1350 [1932], Beirut, Lebanon.) This book and the second chapter of Ahmad Zeynî Dahlân's book entitled **Khulâsa-t-ul-kelâm** were printed as a single book by Hakîkat Kitâbevi (of Istanbul, Turkey).]

Parents should apply force, (when necessary,) in the education and training of their children. If a woman does not attach any importance to the education and to the protection of the morals of her child and deprives it of the good breeding it needs, her husband's saying, "I don't give my parental consent the good breeding it needs, her husband's saying, "I don't give my parental consent to your being indifferent like that. You'll be sinful for your negligence," will not absolve him from responsibility. He has to prevent the incorrect breeding. If the woman is an obstinate one, lest a fitna should arise, and if she secretly carries on with her vices, then the man will not be responsible for the sin. We could not say that a wife like that should be divorced.

Parents must be obeyed and treated kindly. Their orders must be done as long as they are agreeable with piety, or if they at least involve acts that are mubâh and not sinful at all. Likewise, a woman must obey the orders of her husband, unless they entail sinful acts. The same rule applies in civil service, concerning matters between superiors and inferiors. No superior should be disobeyed or revolted against because of their sinful orders. It is permissible, although not wâjib, to do their orders involving acts that are mubâh. If their orders involve tâ'ats, (i.e. acts that are themselves pious already,) it will be wâjib to do them. If they order things that are not permissible to do, one should not put up a stiff opposition and should avert them skilfully with a mild and

appeasing apology. Even if one’s parents [or commanders or superiors] order something that involves the worst of sins, be it an act of unbelief, and even if they themselves are disbelievers, it will still not be permissible to defy them. Disabled or poor parents, even if they are (disbelievers called) dhimmîs, must be supported by their children, since their nafaqa is wâjib upon their children. Grandparents are like parents. Nafaqa will not be paid to them if they are (disbelievers called) harbîs. The same rule applies in matters concerning a dhimmî and a harbî’s inheriting property from each other. Even if one’s parents are dhimmîs, it is wâjib for one to respect them and to be kind to them. If they try to insinuate disbelief into one’s brain, (or try to persuade one to become a disbeliever,) one should avoid visiting them.

It is wâjib to visit one’s parents and zî-rahm-i-mahram relatives. One should discharge oneself from these sins by at least sending them your salâm and best wishes, by writing them pleasant letters, by telephoning them. There is not a certain time, a certain frequency, or a certain amount of the salâm or the letter to be sent or the verbal or monetary support to be offered. They are to be done as much as necessary and as well as possible. It is not wâjib to do these things for relatives that are not zî-rahm-i-mahram. Order of priority among the relatives to be shown these kindnesses is: mother; father; offspring; paternal and maternal grandfathers; paternal and maternal grandmothers; brothers and sisters; paternal uncles; paternal aunts; maternal uncles; and maternal aunts. After these people, the following order of priority should be observed: paternal male first cousin(s); paternal female first cousin(s); children of paternal aunt(s); those of maternal uncle(s) and those of maternal aut(s); relatives by way of nikâh; and neighbour; all of those people are relatives who are not zî-rahm-i-mahram, and any help or kindness done do them will yield plenty of thawâb. (Please scan the twelfth chapter of the fifth fascicle of **Endless Bliss** for ‘nikâh’!) Here we end our translation from **Hadîqa**.

As the **menâhî** (prohibitions, forbidden things) are being dealt with in the book entitled **Fatâwâ-i-Bezzâziyya**, the following information is being provided: “It is harâm to listen to any sort of musical instrument being played. It is makrûh to listen to poetry whose subject if fisq (sinning floutingly, such as indecency and fornication). It is not sinful to desire to commit sins. If a person decides to commit a sin, he or she will be recorded sinful only for the decision. It will not be recorded that the sin has been

committed. Not so is the case with denial of tenets of belief or things that cause such denial. Once a person decides one of these things, (e.g. deciding to become a disbeliever,) they will outright be a disbeliever. Parents who are disbelievers should be served, paid nafaqa, and visited. They should not be visited, however, if it is feared that they will cause acts of disbelief to be committed. It is permissible to eat and drink with disbelievers once or twice. It is makrûh to always do so. It is makrûh to press grapes for making wine in return for a payment. It is not makrûh to work in the repairs to a church. For, the work itself is not something sinful." As is seen, if one's parents call it hidebound behaviour to obey Islam, i.e. if they are disdainful towards performing acts of worship and avoiding the harâms, one had better not visit them. It is not permissible to visit relatives of that sort. However, the situation should be manoeuvred out of by making up excuses rather than rigidly telling them the real reason for not visiting them and thereby hurting them and causing fitna. Arguments with others should always be avoided, for it will destroy friendships and increase the number of one's adversaries. We should not arouse fitna; we should talk suavely with everyone, friend and foe alike, and treat everyone with a gentle smile. Detailed information in this respect is available from the fifty-fifth letter of the third volume of Muhammad Ma'thûm's book entitled **Maktûbât**. The letter exists in the final part of our book, **Documents of the Right Word**. Since it is not permissible to behave with sweet words and a smiling face towards holders of bid'at, such people should be shunned as much as possible, and inevitable contacts and conversations with them should not be longer than necessary.

It is not permissible to set out for a jihâd or to follow a dangerous route for any long distance journey, even if it is intended for hajj, without parents' permission. It is permissible to leave for education without their permission. This permissibility does not apply to learning things that are not based on experimentation and calculation or which, even if they are so, have no worldly or next-worldly use. It applies to learning sciences that will be useful to Islam. As for going to schools owned or organized by enemies of Islam or by holders of bid'at or by people without a certain Madhhab for the purpose of acquiring religious knowledge; it is not permissible by any means. Parental consent is unnecessary for journeys that are not dangerous, such as journeys for trade or for hajj or for 'umra, unless parents are in need. However, it is necessary to take their consent for air or sea

journeys or for risky journeys by land or for jihâd. If the route to be taken throughout the journey intended for acquiring knowledge and the place to be gone to are secure and the parents will not be exposed to danger of perishing should they be left alone, it will be permissible to leave despite their refusal to give their consent, (in case they do so.) In warfare, when the enemy attacks and routs the Muslim army, it is permissible for a child to join the army against the enemy even if he has not reached the age of puberty and even if his parents have not given their consent. However, it is never permissible to talk harshly with parents or with government officials. Should a person go somewhere that is permissible for him to go without his parents' consent, he must placate them by frequently writing to them, sending them his salâm and presents, (and calling them or sending them e mails.)

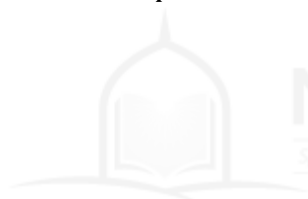
RIGHTS of NEIGHBOURS — The following information has been translated from the book (entitled **Mefâtih-ul-jinân** and) written by Ya'qûb bin Sayyid 'Alî 'rahmatullahi ta'âlâ 'alaih' as a commentary to **Shir'at-ul islâm**, (which had been written by Muhammad bin Abû Bakr 'rahmatullâhi ta'âlâ 'alaih':) "Every Muslim should look for a house among sâlih neighbours [good people]. It is stated in a hadîth-i-sherîf: '**Before you buy a house, inquire after the neighbours! Before you set out for a journey, select your companions**!' Another hadîth-i-sherîf reads: '**Neighbours should be treated with the same respect as one would treat one's parents**.' To treat one's neighbours with repect means to get along well with them, and not to go to bed with a satiated stomach if you know that one of them is hungry. You should offer them a part of the rizq that Allâhu ta'âlâ has bestowed on you. You should avoid saying or doing something that may hurt any one of them. It is stated in a hadîth-i-sherîf: '**If a person's neighbour does not feel sure that he will never do any evil that will harm him, that person has not had îmân in Allâhu ta'âlâ**.' You should give presents to your neighbour as frequently as possible, even if he is a dhimmî. It is stated in hadîth-i-sherîf: '**A dhimmî neighbour has one right, a Muslim neighbour has two rights, and a neighbour who is one of the kinsfolk** (at the same time) **has three rights**.' You should not look at your neighbour's house or windows. [How many houses around yours are to be accounted your neighbours? The number of the houses vary, depending on circumstances and your financial capacity to help. One or two houses in each direction are your neighbours,] forty houses being the maximum in sharing the rights of neighbourhood. You should

patiently tolerate the ill treatment and irrational behaviour coming from your neighbour and should not respond to them in kind. [You should tell them with a soft smile and a sweet language that it is harâm to drink alcoholic beverages and for women and girls to go out with a bare head and bare arms. On the Judgment Day neighbours will complain to Allâhu ta'âlâ about their neighbours who did not admonish them although they saw them commit sins] and who did not talk with them and who did not help them [to protect themselves against Hell,] and they will demand their [material and spiritual] rights. You should fondle your neighbours' children with your hand and advise them with a sweet language that they should not commit sins. It is stated in a hadîth-i-sherîf: '**Give your neighbours their due from the food cooked in your home**!' When your neighbour asks for something as a loan or as an 'âriyat you should give it outright. When your neighbour becomes ill, you should visit them. When your neighbour is in trouble you should go to their rescue. It is stated in a hadîth-i-sherîf: '**If a person goes to the rescue of his neighbour in trouble and solves their problem, Allâhu ta'âlâ will clothe him with valuable garments on the Rising Day**.' When a bereavement befalls your neighbour, you should pay the **ta'ziya**; that is, you should advise them to be patient, and you should join the funeral services. When your neighbour leaves for a long distance journey or is sent to a distant place, you should protect their family and children against the wickednesses and harms of thieves and immoral people. In the absence of your neighbour, you should very studiously avoid any behaviour that may connote perfidy towards their family left at home. You should not add storeys to your house so as to deprive your neighbour of fresh air and sunlight; in case it should be inevitable to do so, you should do so only after explaining the situation to them and taking their consent. When you buy such things as fruits and sweets that you will not be able to offer to your neighbours, you should carry them home secretly from your neighbours. When you need to sell or rent out your house, you should consult with your neighbour(s) and prefer buyers and tenants that your neighbours approve of. Rights of neighbours pertaining to property and estate are written in **Majalla**, from page 1192 on. The most valuable thing in the world is a neighbour who is a sâlih Muslim and who knows and observes the rights of their neighbours. It is stated in hadîth-i-sherîf: '**For the sake of a sâlih Muslim, Allâhu ta'âlâ will ward off thousands of misfortunes and catastrophes from his neighbours**.' It is stated in another hadîth-i-

sherîf: ‘**If a person wants to know if he himself is a good person or a bad one, let him find out how his sâlih and khâlis neighbours have been talking about him! If they are saying that he is a good person, let him know that he is a good one in the ’ind-i-ilâhî**, (i.e. in the view of Allâhu ta’âlâ!)’ ”

If a harm that is harâm to do to any person is done to one’s neighbour, the sin committed thereby will be much worse. A favour that will cause thawâb when it is done to anybody will yield much more thawâb when it is done to one’s neighbour.

Zâhidâ! Open your eyes, look at the wilderness, and take an object lesson!
Look at the heaven, a bulbous dome without columns, and take an object lesson!
If you want to see the infinite power of Jenâb-i-kibriyâ,
At the time of dawn every morning, look at the world, and take an object learning!

Even if you were a Pâdishâh, they would say, “Make your intention for a man!”
Go, and look at the corpse lying on the musalla, and take an object learning!
A shroud is the finality of possession, the rich and the poor alike;
A person who takes pride in his riches: What is he, if not a lunatic-like?

9 – ISLAM and the WOMAN

The Islamic religion has elevated the woman to the highest status. No other religion and no system of thoughts has attached to the woman the same value as has Islam. Communists made the woman do the heaviest work under the slogans they had coined, such as ‘The woman and the man are equal’, and ‘The woman has all the rights possessed by the man’. Women were mercilessly forced to work for a pittance in iron plants, in mines, in stone quarries, in the frigid forests of Siberia, in railway building, in cement pouring, and in ground digging. Of a Muslim woman’s male relatives who are rich enough to give the fitra[1], the closest one has to support her. If she has no close relatives, or if the close ones are not (at least as) rich (as defined above), the **Beyt-ul-mâl**, i.e. the State, has to give her all her needs. If she is married, her husband has to (buy and) bring her all her needs and to hire a separate house for her. A man has to buy for his wife all the kinds of things she used to have as she lived in her father’s home and provide for her the same number of servants as she had therein. According to the Shâfi’î Madhhab, he has to pay her even the money to buy tobacco for herself. That it is not necessary for him to pay her money for coffee or tobacco, according to the Hanafî Madhhab, is written in the book entitled **Radd-ul-muhtâr**. If a woman’s husband is too poor to support her, or if he does not buy her needs although he is rich enough, the court of law determines the market cost of her needs and orders her close relatives to lend her the money equal to that cost. If the husband does not have property to be sold, the court makes him work and pay the debts gone into. If he does not work he will be sent to prison. Then, the Muslim girl is exempt from the cares and anxieties of an existence. She does not have to work and struggle for a living. All her needs will be brought to her. The Islamic religion has given this prerogative to her. However, it is farz for a woman to learn Islam, her faith and belief, acts of farz and worship, and harâms. Her father or her husband has to teach her these teachings. If they do not, they will be gravely sinful, and the woman will have to learn them from sources outside. Although a woman cannot go anywhere without her husband’s permission, she can do so for the purpose of learning these teachings. This exception is symptomatic of the value and importance that Islam has attached to knowledge.

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[1] Please see the third chapter of the fifth fascicle of **Endless Bliss** for ‘fitra’.

The Muslim woman does not have to engage in trade, in technology, in arts, or in agriculture; nor are these things forbidden for her, and nor will she be sinful if she engages in one of them or earns money. Only, as she engages in them or learns knowledge, she must not mix with men, let them see her with her awrat parts exposed; and she must avoid acts and situations that are harâm. For, it is harâm and sinful for women to go out with her head, arms and legs exposed. If she slights, flouts or disignores this rule, she will lose her îmân and become a kâfir [an enemy of Allah]. It has been stated (by Islam) that she will be tormented eternally in the fire of Hell. Allâhu ta'âlâ states in the thirty-first âyat-i-kerîma of Sûra-i-Nisâ that women will receive what is allotted to them from their earnings. (Our blessed mother) Khadîja-t-ul-kubrâ 'radiy-Allâhu 'anhâ' engaged in trade, both before Islam and thereafter; she had many secretaries, employees, and servants. In fact, in one occasion she appointed Muhammad 'alaihis-salâm' as chief of her trade caravan. Sins committed by a (married) woman will incur a retribution also on her husband who has condoned her sins. On the other hand, sins committed by a man will not cause any blame on his wife. In Islam, the woman does not (have to) join a war. Not only does she live in comfort and happiness in the world, but also it will be very easy for her to go to Paradise. It is stated in a hadîth-i-sherîf quoted in **Tenbîh-ul-ghâfilîn**, (by Abu-l-lays Samarkandî, d. 373 [983 A.D.]:) "**A woman who fulfills the following four conditions will go to Paradise: Not to betray her husband; to perform namâz five times daily; to fast in the blessed month of Ramadân; not to expose her** [head, hair, arms and legs] **in the presence of men** [other than the eighteen men, (who are her mahram relatives.)]" (Please see the first and eighth chapters of the fourth fascicle of **Endless Bliss** for 'namâz' and mahram relatives, respectively, and the second chapter of the fifth fascicle for 'Fasting in Ramadân'.) For, namâz performed correctly will protect one from sinning and infuse into one the eagerness to follow the tenets of Islam. Who the mahram relatives are, is written in the twefth chapter of the fifth fascicle of **Endless Bliss**. In a hadîth-i-sherîf quoted in **Tenbîh-ul-ghâfilîn** and in the commentary to **Shir'a-t-ul-islâm** our Prophet 'sall-Allâhu ta'âlâ 'alaihim ajma'în states: "**If a woman performs her namâz five times daily, fasts in the month Ramadân, protects her chastity, and obeys her husband, she will enter Paradise through any of its gates she chooses**." It is stated in a hadîth-i-sherîf which is quoted in **Riyâd-un-nâsikhîn** on the authority of the book entitled **Lu'lu'iyyat**,

which had been written by Abû Muti’ Belkhî: “**A woman who does the following five things will be exculpated from Hell: She performs namâz five times daily; she fasts in the month Ramadân; she does not offend her husband or her parents; she does not show her face or her hair to men who are nâ-mahram to her; and she endures worldly troubles with patience**.”

When our Master, the Prophet ‘sall-Allâhu ’alaihi wa sallam’ performed his final Hajj in the tenth year of the Hegira, he made a khutba wada’ (valedictory speech). Here is one of his blessed pieces of advice: “**Do not maltreat your women! They are the valuables with whose keepsaking Allâhu ta’âlâ has entrusted you. Be tender and kind towards them, and do them favours**!” In Islam it is an act of worship, and yields more thawâb than do all other acts of supererogatory worship, to marry a girl and make her happy.

Marrying up to four women is not a commandment in Islam; it is a permission, i.e. an act that is mubâh. And it has conditions to be satisfied. It is harâm for a man who does not fulfill those conditions to marry more than one women. The first of these conditions is for the man to be rich enough to provide a life of welfare for each and everyone of his wives. The other conditions are written in books of Fiqh.

It is stated in **Nimat-i-islâm**: “Marriage with up to four women is a convenience, not only for men, but also for women, since their number is high. Before Islam a man would marry as many women as he liked. Islam has reduced this number to four. It is not wâjib, or even mandûb, to marry more than one women. (Please see the paragraph at the end of the sub-chapter about the ‘sunnats of an ablution’ within the second chapter, and the paragraph after the thirty-fourth of the makrûhs of namâz in the eighteenth chapter, of the fourth fascicle of **Endless Bliss** for the term ‘mandûb’.) It has been stated (by scholars) that it is better not to marry more than one.” If the State commands or prohibits something that is mubâh, (i.e. something that is neither commanded nor prohibited by Islam,) it will be permissible to obey it. It is stated in the nine hundred and eighteenth page of **Berîqa**: “It is wâjib to do the State’s commandments that are agreeable with Islam. It is a grave sin to revolt against its commandments that run counter to Islam’s commandments and thereby to cause fitna and anarchy. A grave harm should be avoided even at the cost of having to suffer a smaller harm. It is wâjib for the people to do any act of mubâh commanded by the State for utilitarian considerations.” It is stated

in the nine hundred and twenty-eighth page: “It is not permissible to revolt against the State even if it is oppressive.” It is stated in the hundred and forty-third page of **Hadîqa**: “If the oppressive State prohibits acts of mubâh, it becomes wâjib to obey the prohibition. It is not permissible to expose oneself to danger.” Ibni ’Âbidîn states as follows in his discourse on a Qâdî’s office: “Since there is a darûrat (inevitability) to obey the laws of disbelievers in a country of disbelievers, a Muslim (who lives in their country) has made a peace with them and has to pursue (a policy termed) ‘khud’a’. It is not permissible to attack their lives or chastities.” Not only is the number of women is in essence greater than that of men, but also more men than women die in wars and accidents; that is, men are fewer than women. Islam’s permission for a man to marry up to four women serves purposes such as girls’ not being without husbands and thereby their being protected against being exploited as mistresses or prostituted in brothels; (in other words,) it provides insurance for their honours, chastities, and happinesses. Because it is forbidden in Christianity for a man to marry more than one women, men cohabit with mistresses. They seduce the daughters of their neighbours and friends, their pupils and employees. They establish secret marriages with several women. On the one hand, women and girls are being drifted into fornication and ruination, their future being completely destroyed, and on the other hand millions of children of unknown fathers are either being dumped with the other rubbish, or growing up without parents or a proper family education, thus becoming a nuisance, a burden to society. In Islam, rich people will marry up to four women and children will grow up in a family, both their parents being with them and bringing them up properly. Homes and families will multiply. Social life will be firm and orderly . Men who want to marry more than one women will try to be rich. Business life will expand. Trade and technology will make progress.

There is a book that is entitled **Murshid-ul-mutaahhilîn** and which provides detailed information on a man’s duties towards his wife. The following pamphlet is (the English version of) a passage quoted verbatim from the book entitled **Ma’rifâtnâma**, (written by Ibrâhîm Hakki ‘rahmatullâhi ta’âlâ ’alaih’, 1195 [1781 A.D.], Hasan Kal’a, Erzurum – 1263 [1846], Tillo, Si’rid:)

Dear friend! A man should do the following thirty things in his dealings with his wife:

1– He should always be good-tempered towards her. [Allâhu ta’âlâ likes good-tempered people. He dislikes bad-tempered ones.

It is harâm to hurt a person. Marriage is harâm for an oppressive person.]

2– He should always behave softly towards her.

Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**The best and the most useful of Muslims is one who is good and useful towards his wife**."

3– Whenever he comes home, he should greet his wife [by saying, "Salâm-un-'alaikum,"] and then ask her how she is.

4– When he sees her alone and in a good humour, he should gently touch and caress her hair, smile at her, kiss her, and hug her.

5– When he sees her alone and sad, he should say that he loves her and that he feels sorry for her; he should ask her if she has a problem that he can help her solve; he should say sweet things to her.

6– He should please her by making promises even if he is not sure that he will be able to fulfill them. For, she has shut herself up in his home, all alone and has completely yielded herself to him, his faithful companion, fellow sufferer, and bread-giver, who entertains him, rears his children, and caters for his needs.

7– He should help her with the raising, training, and education of their children. For, a baby cries day and night, allowing no respite to its mother. It is, as it were, a creditor who ruthlessly nags at her. Then, any help offered to her will be rewarded in kind by Allâhu ta'âlâ.

8– He should provide for her to wear the most valuable dresses and clothes that are in vogue in the country. He should let her wear the loveliest indoor dresses and be dressed up as she wishes. Outdoors, however, these lovely dresses should be covered lest nâ-mahram men should see her in them.

9– He should buy good food for her to eat. If he is rich enough he should buy her everything that is halâl. He should look on it as a debt he owes her to provide her ample, practical, healthy dresses worthy of a Muslim woman, and delicious food. [Imâm Ghazâlî 'rahmatullâhi 'alaih' states in the hundred and forty-first page of **Kimyâ-i-sa'âdat**: "One should be neither tight-fisted nor prodigal in buying the needs of one's wife. Thawâb for the money spent buying the needs of one's family is more than that which is earned by almsgiving. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: '**Of the gold coins spent for ghazâ** (holy war)**, for emancipation of slaves, for dispensing alms to the poor, and for the needs of one's**

household, the gold spent for the household is the most meritorious and yields most thawâb.’ Ibni Sîrîn ‘rahmatullâhi ta’âlâ ’alaih’, (of Basra, 33–110 [729 A.D.],) states: ‘One should buy sweet food for one’s family at least once a week.’ Marriage is harâm for a person who is incapable of providing ‘nafaqa’ for a family. Meals should not be eaten alone. It yields plenty of thawâb to eat them with one’s wife and children. The most important thing is to earn the nafaqa by way of halâl and feed one’s family with halâl food.”]

10– He should not beat his wife. If she commits one of the offences written in the hundred and eighty-eighth page of the third volume of **Durr-ul-mukhtâr**, it will be permissible for him to chastise her with (a punishment termed) ta’zîr. (Please see the eleventh chapter!) However, it is not wâjib to do so.

[Some people argue that beating women is a commandment declared in the thirty-third âyat-i-kerîma of Nisâ Sûra. The âyat-i-kerîma, however, purports: “**Men are dominant over women. For, Allâhu ta’âlâ has created some of His slaves superior over others. Moreover, men spend their property for them** (women)**. The righeous women are devoutly obedient to Allâhu ta’âlâ and observe the rights of their husbands. In their husbands’ absence they guard their honour and property as Allâhu ta’âlâ would have them do so. As to those women on whose part ye fear disloyalty and mis-conduct; admonish them (first); (next), refuse to share their beds; (and last), beat them lightly if they still insist in their disobedience! But if they return to obedience, avoid doing something to annoy them**!” As is seen, it is not permissible to annoy by any means, let alone beat, women who do not act perfidiously with respect to honour and property. As for perfidious ones; permission has been given to chastise them by beating them lightly with open, fistless hand or by using an open, untied handkerchief. Women guilty of acts of perfidy in matters involving honour and property are punished heavily in all governmental and jurisprudential systems. Islam, on the other hand, attaches great value to and has profound compassion over the woman; therefore, before delivering perfidious ones to the talons of law, it commands men to first try to chastise them by means of a gentle beating.

It is stated in a hadîth-i-sherîf: “**If a man beats his wife, I will sue him on the Rising Day**.” Let alone beating her, he must not even say acrid or harsh words to her on account of faults concerning worldly matters.

Because women are delicate-hearted and emotional people, many of them are jealous of one another. Therefore, a man who has newly entered into a marriage should especially be on the alert lest he fall for the spiteful stories that his own mother or sisters or other women may be telling about his wife, and he should never give way to such backbitings. Talks of that sort should never be grounds for hurting one's wife.

Identical vigilance should be exercised against what one's wife says about one's mother and sisters. A Muslim should by no means let anyone maltreat his mother. He himself, his wife, and his children should always be respectful toward his mother. Respecting and serving the parents and parents-in-law should be a married couple's primary duty. They should always try to win their hearts and benedictions and look on their benedictions as great gains.]

11– He should not stay cross with her for more than a day on account of her faults in performing the commandments of Allâhu ta'âlâ.

12– He should react with mildness against the peevishnesses of his wife. For, women have been created from curved rib bones. In comparison with men, they have shorter minds and weaker piety. They have been trusted to the man's care. And a marriage should have been entered into for the purpose of leading a life shared with mutual warm affections and kindnesses.

[A married couple will be wise to avoid behaving hurtfully towards each other. It is a symptom of idiocy to annoy or hurt one's lifelong companion. A cruel and cantankerous person's spouse will always be upset and will live in a continuous mental strain, which will fray her nervous system. And a frayed nervous system will in turn cause various illnesses. A person who has caused his spouse to become ill has ruined his own life. His happiness has come to an end. He has deprived himself of the service and support of his spouse. From now on his life will be spent listening to the problem's of his spouse, running after doctors, looking for medicines for her, and doing services he has not been used to doing. It is his own bad temper that has caused all these disasters and unending inconveniences. He is so self-reproachful now; but, unfortunately, there is no use being rueful. Then, o, you, Muslim! Do think, and you will see that all the bad temper and harshness with which you torment your spouse now will recoil on you! Always try to treat her with a smiling face and

a sweet tongue! If you can manage to do so, you will both live in confort and happiness and earn the Grace of your Rabb (Allâhu ta'âlâ)!]

13– When he notices a turn for the worse in the conduct of his wife, he should blame it on himself; he should think, "She would not behave like that if I were a good person." One of the Awliyâ had a bad-tempered wife. He was always patient with her. When others asked him why, he would explain, "If I divorce her, I fear that someone not patient enough may marry her and they may ruin each other." Our superiors 'rahmatullâhi ta'âlâ 'alaihim ajma'în' stated: "If a person bears the bad-temper of his wife patiently, six kinds of harm will be avoided: The child will not be beaten; the livestock will not be trashed; the cat will not be sworn at; the guest will not be offended; and the clothes will not be torn." These things are written in **Shir'at-ul-islâm**.

14– He should keep silent when his wife becomes angry. This will make the woman regret and begin to apologize. For, she is weak. Silence will defeat her.

15– When his wife's behaviour takes a turn for the better and she begins to do her work with alacrity, he should invoke blessings on her and pay gratitude to Allâhu ta'âlâ. For, an acquiescent woman is a great blessing.

16– He should treat his wife in such a way as she will feel that her husband loves her more than he does anyone else.

17– He should never leave her the business of buying and selling, going out to the grocer's, to the butcher's, to the market place, etc.; he should ask her her opinion on indoor matters; and he should not overburden her by telling her about stressfull outdoor matters.

18– He should always be on the alert for the unknowing acts of his wife. For, our father, 'Âdam 'alaihis-salâtu wa-s-salâm', made a mistake upon the invitation of his blessed wife, Hawwa (Eva), our mother.

19– He should overlook his wife's faults that are not sinful acts. With sweet and soft words, he should try to dissuade her from sinful acts and words and to make her abide by her religious duties such as namâz, fast, and ghusl. By promising that he will buy her valuable dresses and pieces of jewellery, he should make her perform her acts of worship and prevent her from sinful acts.

20– He should keep the secrets of his wife and should not let

anyone know about her faults.

21– He should crack her jokes, be like a woman and play with her. As a matter of fact, the Beloved One of Allâhu ta'âlâ 'sall-Allâhu 'alaihi wa sallam' was the most elegant man towards his azwâj-i-mutahhara, (i.e. our blessed mothers, his blessed wives.) One day he raced with (our blessed mother) 'Âisha 'radiy-Allâhu 'anhâ'. Our mother 'Âisha won the race. Then the race was repeated, the Server-i-'âlam 'sall-Allâhu 'alaihi wa sallam' being the winner this time. It is not sinful or useless for a Muslim to play with his wife; on the contrary, it yields thawâb.

It is stated as follows in the two hundred and fifty-third (253) page of the fifth volume of Ibni 'Âbidîn: "Lu'b, la'ib, lahw, and 'abas are synonyms; they mean 'to spend one's time playing'. Nerd, i.e. backgammon; chess; fourteen-stones; to play or listen to musical instruments; dancing; jugglery; clownery; mockery; clapping (with hands); all these things fall into the category of playing and are acts called tahrîmî makrûh. If they are done habitually, or if they prevent one from doing acts that are farz, or if they are turned into gambling, they will be harâm, according to a consensus (of scholars). So is the case with playing or listening to instruments like tambourines, reeds and flutes. It is stated in a hadîth-i-sherîf: '**Lahw of any kind is harâm. Its only permissible versions are: playing with the wife; drills, games, and races made with horses and weapons**.' Wrestling as a preparation for warfare is permissible. Hence, playing football is harâm in various respects.

22– He should not make his wife live in a house in an avenue or facing a park or a recreation center or a sports field or a school, and he should not cause her to see nâ-mahram men or to talk with them. He should make her live at a place close to a mosque and among neighbours who are pious Muslims. Pious neighbours will prevent them from tormenting and annoying each other and give them advice. They will run to their aid. They will testify to the right one in the court of law. It is wâjib to migrate to such a quarter or city. Muslims should take their household out for picnics in the country such as watersides so that they will take some fresh air in good weather; they should prefer places that are not crowded and as safe against harâms as possible; they should not prefer holidays, when such places are mostly crowded. They should not take them to places where acts of fisq are being committed. Please see the eighth chapter of the fourth fascicle of **Endless Bliss**!

23– He should not send his wife out for education or for work

in a manner forbidden by Islam or to places that will cause fitna. The author 'rahmatullâhi ta'âlâ 'alaih' of the book entitled **Behjet-ul-fatâwâ** states: "If women come to a mosque to listen to sermons being preached to men, the people in charge should not admit them." [The same rule applies if they come to listen to mawlids.]

The forty-second one of the sins committed with the entire body is explained as follows in the book entitled **Hadîqa**: It is harâm for a free woman to go out for a journey of (at least) hundred and four kilometres without her husband or one of her (male and) eternally mahram relatives with her. It is harâm even if there are many other women among the people making the same journey. When someone said, "Yâ Rasûlallah (O, you, the Messenger of Allah)! My wife is leaving for hajj," the blessed Prophet ordered: "**Join her**!" '**Mahram**' means 'woman's relative(s) by way of genealogy or through the milk-tie or on account of nikâh, with whom it is eternally harâm for her to marry. Husband of a woman's sister or maternal or paternal aunt is not her mahram relative. For, that woman may marry one of these men. Please see the eighth chapter of the fourth fascicle of **Endless Bliss**! If her mahram relative were a dhimmî, he would be no different (in this respect) from her Muslim mahram relative. It is not permissible for her to go that distance with her mahram relative who is fâsiq [a wicked person] or not reliable or below the age of puberty. Attractive girls below the age of puberty are accepted as adults. That it is harâm for women to go out far hajj without their mahram relatives has been stated unanimously by all the scholars of the Hanafî Madhhab. It is permissible in the Shâfi'î Madhhab for trustable women to go out in groups for hajj without their mahram relatives in their company. But then there should be no other men with them and it has to be made sure that no fitna will arise. [It is not permissible for women in the Hanafî Madhhab to go out for hajj without their mahram relatives in imitation of the Shâfi'î Madhhab. For, a Hanafî's imitating the Shâfi'î Madhhab is permissible only when it is the only way to get over a haraj, a problem in performing an act of farz or in avoiding an act of harâm. And this permissibility, in its turn, requires observing all the provisions made by the Madhhab being imitated. In that case the entire hajj will have to be performed suitably (also) with the precepts of the Shâfi'î Madhhab. For, it is called **telfîq** to mix (the facilities in) two Madhhabs, (e.g. the Hanafî and Shâfi'î Madhhabs,) in the performance of a certain act of worship, if there is not haraj [a problem] (in doing it in accordance with one of the

Madhhabs). A muleffiq’s worship will not be sahîh. It will be bâtil.] Here we end our translation from **Hadîqa**. (‘**Muleffîq**’ means ‘a person who mixes two or more Madhhabs. Please see the initial pages of the fourth chapter of the fourth fascicle of **Endless Bliss** for terms such as ‘**haraj**’ and ‘**darûrat**’.)

24– He should teach his wife how to read the Qur’ân al-kerîm and also, of the acts of farz and harâm, (i.e. Islam’s commandments and prohibitions,) the ones she needs to know. [He must buy the books published by the (bookstore in Istanbul, Turkey, and named) Hakîkat Kitâbevi, bring them home, and make her read them.] Anyone who does not know the commandments and prohibitions of Allâhu ta’âlâ, and who therefore does not teach them to his wife and children, either, is a fâsiq [wicked, evil] person; he will suffer torment in Hell.

25– He should not withdraw from coitus before ejaculation (onanism, coitus interruptus) without her consent or before her orgasm is over. Ibni ’Âbidîn ‘rahima-hullâhu ta’âlâ’ states as follows in his explanation of ‘qismat’ in ‘nikâh’: “Coitus performed once will suffice for the payment of wife’s conjugal right. Repetition is wâjib religiously, but not judicially; which means to say that the woman cannot apply to a judge of the court of law. It is the wife’s right to demand the coitus to be repeated, and if she demands it it will be wâjib for the husband to perform coitus once again. There is not a stated number of (mandatory) coituses.” There is a scholarly counsel implying that both excess and remissness will be harmful, the former, physically; and the latter, spiritually; and that the intervals had better not be longer than four nights running. Coitus during menstruation is harâm; it is a grave sin to do so. If the menses stops after ten days, coitus will be permissible even without her having made a ghusl. If it stops before ten days but after the completion of her regular period, coitus will be permissible after she makes a ghusl or after the elapse of one prayer time. If it stops both before ten days and before the end of her regular period, coitus with the wife will not be permissible until her regular period is over. However, she will have to perform her daily prayers of namâz, and will have to fast (if the month is Ramadân), in the interim. Please see the fourth chapter of the fourth fascicle of **Endless Bliss**!

26– The wife should adorn herself only for her husband at home and not for other people. Men whose wives and daughters go out without properly covering themselves will go to Hell together with them and they will be subjected to very bitter torment.

It is stated in **Halabî-i-kebîr**, (written by Ibrâhîm bin Muhammad Halabî 'rahmatullâhi ta'âlâ 'alaih', 866, Aleppo – 956 [1549 A.D.]:) "The entire body of a free woman, with the exception of her palms, face, and feet, is awrat. For, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: '**The woman is awrat. If she goes out without properly covering herself, the devil will gaze at her with his eyes wide open**.' According to some Islamic scholars, her feet also are her awrat parts. An âyat-i-kerîma in Nûr Sûra purports: '**Let Muslim women not show their ornaments! They will not be sinful for the ones that are exposed inevitably as they do their work. Let their head-kerchiefs cover their entire heads down to their collars**, [so that their hair, ears, and breasts should be covered well.]' The word **zînat**, i.e. **ornament**, used in the âyat-i-kerîma and commanded to be covered, should be construed as 'parts of the body whereon the ornaments, (i.e. jewels,) are worn'; hence, the âyat-i-kerîma commands Muslim women to cover those parts of their body. And it has been stated by our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' that the parts of a woman's body where jewels and gems are worn and which do not incur sinfulness when they are not covered, are her face and hands. It is declared in the same Sûra: '**Let women walk without stamping the ground hard with their feet, lest the ornaments they wear on their feet be heard**.' It is understood from this âyat-i-kerîma that (women's) feet are within (their) awrat parts." The Qur'ân al-kerîm commands women to cover themselves. It will be unfair to say that this commandment is an invention of some jealous husbands. Fibs of this sort are abominable slanders spread for the purpose of misguiding Muslim women by enemies of Islam and blindly reinforced by people who are pitiably unlearned in Islamic rules. How could such slanders spread by adversaries of Islam be of any value in the face of the fact that Allâhu ta'âlâ does not teach us everything in a simple language in the Qur'ân al-kerîm. Technicalities such as the number of rak'ats in each of the five daily prayers of namâz, the number of sajdas that are farz in the performance of each rak'at, and many other acts that are farz, (i.e. definite commandments of Allâhu ta'âlâ,) are not stated expressly in the Qur'ân al-kerîm. Such farz acts have been explained, defined, and explicated by our Prophet 'sall-Allâhu 'alaihi wa sallam'. (Scan, for instance, the tenth chapter of the fourth fascicle of **Endless Bliss** to see how our blessed Prophet teaches us when we should perform each of the five daily prayers of namâz.) Farz and harâm acts explained by our Prophet, as well as the farz and

harâm acts clearly declared in the Qur'ân al-kerîm, are valuable. Anyone who denies them will also go out of Islam and become an unbeliever. For, at seventeen different places of the Qur'ân al-kerîm there are âyat-i-kerîmas which purport: "**If you love Allâhu ta'âlâ adapt yourselves to me! Allâhu ta'âlâ loves those who adapt themselves to me**." and "**Obey Allah and the Rasûl** (Messenger)**. If you do not obey, Allah definitely hates unbelievers**." These seventeen âyat-i-kerîmas are quoted and explained in detail in the books entitled **Hadîqa** and **Berîqa**. In a hadîth-i-sherîf quoted in the book entitled **Majmâ'ul-anhur** our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' states: "**The entire body of a free woman, with the exception of her face and the palms of her both hands, is awrat**." It is harâm for her to show herself to men with her awrat parts in the open, and for anyone to look at someone else's awrat parts, even without any feeling of lust. To look lustfully at a nâ-mahram woman is harâm, be it on the face. It is stated in a hadîth-i-sherîf: "**If a person looks lustfully at a woman, regardless of her limb being looked at, on the Rising Day molten lead will be poured down into his eyes and he will be flung into Hell**." It is harâm to touch a nâ-mahram woman's hands or face, even without lust. It is stated in a hadîth-i-sherîf: "**If a person holds a nâ-mahram woman's hand, his hand will be filled with fire on the Rising Day**." It is stated in hadîth-i-sherîfs quoted in **Zewâjir**, (by Ibni Hajar-i-Mekkî 'rahmatullâhi ta'âlâ 'alaih', 899 [1494 A.D.] – 974 [1566], Mekka:) "**A woman who exposes her head at any place other than her husband's home will have torn down the curtain between her Rabb** (Allâhu ta'âlâ) **and herself**." and "**Let a person who believes in Allah and in the Rising after death not go to a** (public bath called) **hamâm; and let a person who believes in Allah and in the Rising after death not send his wife to a hamâm; and let a person who believes in Allah and in the Rising after death not drink wine; and let a person who believes in Allah and in the Rising after death not sit at a meal table where wine is being drunk; and let a person who believes in Allah and in the Rising after death not meet in private, i.e. in halwat, with a nâ-mahram woman**." and "**In the latest time it will be harâm for the men of my Ummat** (Muslims) **to go to hamâms,** (i.e. public baths,) **even if they should go there with their awrat parts properly covered. For, there will also be men with their awrat parts exposed in those places. May Allâhu ta'âlâ put a curse on people who open their awrat parts and on those who look at others' awrat parts**!" and "**Between the navel and the knee is awrat**." In the Hanafî Madhhab a man's knee is awrat, and it is

harâm for him to show his knee to others. In the Shâfi'î Madhhab the knee is not awrat. In the Mâlikî and Hanbalî Madhhabs neither the navel nor the knee is awrat. The only awrat parts (of a man) in these two Madhhabs are the (pubic and anal areas, which are called the) Sev'eteyn (or Saw'atayn). Being enlightened by these hadîth-i-sherîfs, Muslim women should cover themselves properly and avoid going to places frequented by naked people. [It is recommended that Muslims should rather live in self-standing houses with yards than in flats in apartment buildings and take their baths in the bathrooms in their own houses. Muslim men bathe in groups at uncrowded beaches when there are no naked people around. When a man in the Hanafî or Shâfi'î Madhhab finds himself in an ineluctable situation, it will be permissible for him not to cover his knees or thighs by imitating (one of) the other two Madhhabs, (i.e. the Mâlikî and Hanbalî Madhhabs, since a man's knees and thighs are not within his awrat parts,) when he has to make ghusl, if he is sure that otherwise his living and/or personal rights will be at stake or a fitna will arise. By the time he gets out of that compelling situation, however, it will be harâm for him to let those parts stay open for a single minute. There can be no situation critical enough to compel women to expose any (awrat) part of their body by imitating another Madhhab, since women have to cover all their body regardless of the Madhhab they are in. In fact, women will never experience an ineluctable situation of that nature.

The blessed author 'rahmatullâhi ta'âlâ 'alaih' of the book entitled **Tafsîr-i-Mazharî** states as follows in his explanation of Nûr Sûra: "Only in case of a darûrat should a woman go out; and then her head, her hair, her neck, and all her body should be covered. The darûrat that will make it justifiable for a woman to go out is for her not to have anyone to do shopping for her and/or to teach her her religion, Islam. Then it will be permissible for her to go out after covering her head and face with her headkerchief and covering the rest of her body with any kind of cloth. The word 'face' as used here should be construed as 'head', since it is permissible in all for Madhhabs for her to go out without covering her face." Hence, it is not compulsory for women to wear the 'charshaf', which was worn by the latest Ottoman women. It is permissible for them to wear an ample mantle (with sleeves long enough to cover the arms including the wrists and) long enough to cover also the parts below the knees, a pair of (opaque) stockings, and a head-kerchief. Please see the initial pages of the eighth

chapter of the fourth fascicle of **Endless Bliss**! Imâm Rabbânî 'rahmatullâhi 'alaih' wrote in the three hundred and thirteenth letter of the first volume (of his blessed work, **Maktûbât**) that "All over the Arabic countries most people, men and women alike, wear long, shirtlike garments called 'pîrâhan' or 'qamîs' or 'antârî'. The garments worn by women has closed collars, and men wear garments with open fronts." Ahzâb Sûra commands women to cover themselves with some of their **jelâbîb**, which is the plural form of 'jilbâb'. Abû-s-su'ûd Efendi 'rahmatullâhi ta'âlâ 'alaih', (896 [1490 A.D.] – 982 [1574], the thirteenth Ottoman Shaikh-ul-islâm,) states in his **Tafsîr**: "Jilbâb is a headkerchief wider than a normal headkerchief and shorter than a shirt. Women use it to cover their head. Any piece of cloth used to cover the face and the entire body is called so, too." The author of the Turkish book of tafsîr entitled **Tibyân**, (Muhammad bin Hamza 'Ayntâbî 'rahmatullâhi ta'âlâ 'alaih', d. 1111 A.H.,) calls it 'milhafa', which means 'wrapper that is worn as an outer garment'. In the book of tafsîr entitled **Mawâqib**, (by Ismâ'îl Ferrûh of Crimea 'rahmatullâhi ta'âlâ 'alaih', d. 1256 A.H.,) and in **Lughat-i-Nâjî**, (by Mu'allim Nâjî, d. 1893 A.D.,) the words 'jâr' and 'ferâja', i.e. 'long shirt' are written as its synonyms; all of which add up to mean that it is a long mantle-like gown. Books of Tafsîr and Fiqh do not contain a statement to the effect that this gown is made up of two pieces, that it is called 'charshaf', or that women should wear this 'charshaf' only. In fact, in the hadîth-i-sherîf that states, "**If a person wears a jilbâb that has been obtained by way of harâm, his namâz will not be accepted**," quoted in the book entitled **Kitâb-ul-fiqh-i-'ala-l-madhâhib-il-arba'a**, the word **jilbâb** is given the meaning, 'qamîs, i.e. long shirt'. It is written also in (the lexical book) **al-Munjid**, (which was written by a non-Muslim named Louis Ma'lûf,) that 'jilbâb' means 'qamîs'. The final page of the book entitled **Jâliyat-ul-ekdâr**[1] contains a statement that reads: "Yâ Rabbî (o our Rabb, Allah)! Make us wear the jelâbîb of Thine Hikmat!" The hadîth-i-sherîf and the invocation (quoted above) show that 'jilbâb' is worn by men, too. It is stated in the annotation to the (Shâfi'î) book entitled **al-Enwâr li-a'mâl-il-ebrâr**, (which was written by Yûsuf Erdebîlî Shâfi'î, d. 799 A.H.:) "It is mustahab

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[1] It is a book of prayers and invocations written in the Arabic language by **Khâlid Baghdâdî** 'rahmatullâhi ta'âlâ 'alaih', (1192, Zûr, to the north of Baghdâd – 1242 [1826 A.D.], Damascus.) It is available from **Hakîkat Kitâbevi**.

for a woman to wear an ample and long garment and a head-kerchief and to cover her garment with a thick 'jilbâb' as she performs namâz. 'Jilbâb' means a long and ample wrapping garment that is called 'milhafa [ferâja, mantle-like garment] or a head-kerchief." To explain the word 'jilbâb' in the Qur'ân al-kerîm as 'charshaf', and to reject the fact that a woman should cover herself with an ample and long garment, means to misinterpret the Qur'ân al-kerîm with one's personal views.

Statements such as, "The time in which we live compels us. We cannot help keeping up with the times," are wrong. They are fibs spread by freemasons. Communists are annihilating the Muslims by way of persecution and killing. Freemasons, on the other hand, are alienating the Muslims from their faith by fondling them with lies and fallacies. And there are the lâ-madhhabî people, [i.e. zindiqs,] who are defiling Islam by giving false meanings to the Qur'ân al-kerîm and to hadîth-i-sherîfs.]

27– He should not set out for a safar, (i.e. a long-distance journey,) and not even for a supererogatory (nâfila) hajj, without his wife's permission.

28– If his wife is steady with her (five) daily prayers of namâz and is obedient to him and does not show herself to nâ-mahram men without properly covering herself, he should marry a second woman. For, men who fail to mete out justice among their wives will go to Hell. Our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**If a man with two wives is not even-handed with them, he will come for the Last Judgment with his fiqure semi-bent**."

29– He should not tell his wife about his cares and sorrows or about his foes and debts.

30– In her presence and absence alike, he should always invoke blessings on her and never utter maledictions against her. For, she has been working for him day and night. She is his bread-maker, cook, tailor, bath-keeper, lookout for his property, his companion, best friend, and beautiful darling.

The blessed author 'rahmatullâhi ta'âlâ 'alaih' of the book entitled **Kimyâ-i-se'âdet** states: "A husband's twelfth duty is not to divorce his wife. Of all the mubâhs, [i.e. permissions of Allâhu ta'âlâ,] talâq, [i.e. divorce,] is the only one that Allâhu ta'âlâ dislikes. It is not permissible to offend someone unless there is a darûrat to do so."

Men who know and love their religion, Islam, will observe Islam in all their acts and manners, thus becoming useful and

auspicious both for themselves and for their family, kith and kin, and all the other creatures. To this end, a person who loves his daughter and wants her to be happy both in the world and in the Hereafter should not let her go out without properly covering herself and prevent her from listening to and watching radio and television programs with a deleterious effect on her moral conduct and from going to the movies and joining social groups that will spoil her character. A Muslim should espouse his daughter to a sâlih Muslim. He should look for a son-in-law who is rich, not in property and position, but in religious and moral values. If a Muslim gives his daughter to a disbeliever in marriage, both he himself and his daughter will become disbelievers. Our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**If a person gives his daughter** (in marriage) **to a fâsiq** [evil, wicked] **person, he will have committed a breach of trust. Hell is the destination for people guilty o breach of trust**." He stated in another hadîth-i-sherîf: "**A person who gives his daughter to a fâsiq person is an accursed one**." A hadîth-i-sherîf quoted in the commentary to **Shir'at-ul-islâm** reads: "**Let a person who wants to be blessed with my shafâ'at** (intercession) **not give his daughter to a fâsiq person**." Another hadîth-i-sherîf, which is quoted in the chapter admonishing against delaying one's daily prayers of namâz in the book entitled **Eshi'at-ul-leme'ât** reads: "**Yâ Alî! Do not delay three things! Perform a namâz within its early time! If a janâza is ready for burial perform the namâz of janâz immediately! When a suitable man wants to marry your daughter, widowed or virginal, see to it that the marriage be performed immediately**!" By 'suitable (kufw is the original word used)', the blessed Messenger of Allah means a 'Muslim who regularly performs his daily prayers of namâz, avoids sinning, and earns his living by way of halâl'. (Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss** for 'namâz of janâza'.)

Artificial insemination: It is stated as follows in **al-Halâl wa-l-harâm**, (written by Yûsuf Qardâwî:) "Artificial insemination is a process of obtaining a baby in which sperm taken from a donor is placed in a tube or something else into the genital tract of a woman who is (in most cases) not married to the donor by way of nikâh. It is harâm, and the resultant baby will be an illegitimate one, a bastard."

Question: Supposing a couple married by way of the Islamic nikâh cannot have a child (through normal ways); is it permissible for them to attempt to have a child by artificial insemination?

Answer: There are many hadîth-i-sherîfs that favour and encourage a man and a girl to establish a marriage by making an Islamic nikâh and to ask Allâhu ta'âlâ to give them child(ren). A married couple who do not have children ought to invoke Allâhu ta'âlâ by saying the blessed names of (profound Islamic scholars and Awliyâ called) the Silsila-i-aliyya for their intercession and have recourse to other licit means. (In one of such means) the sperms and the ova taken from the couple are put in a tube, an artificial insemination is realized, and the resultant matter is placed into the wife's uterus. This process is termed **artificial insemination**. It is understood that this practice is permissible. However, since there is not a darûrat for having recourse to it, the married couple should do it themselves lest people nâ-mahram to them such as doctors, nurses, and midwives should see their awrat parts; and an artificial insemination should not be done between a man and a girl who are not married by way of a nikâh.

It is stated as follows in the seven hundred and sixty-second article of **Majalla**: Something entrusted to the care of a reliable person is called an **amânat**. There are three kinds of amânat:

1– **Vedî'a** is something entrusted to a reliable person for safekeeping. It is performed by way of îjâb (offer) and qabûl (acceptance), which may be done verbally or by way of actions. The agreement may be cancelled at will by either party. If (property entrusted as) a vedî'a without a payment of money perishes, compensation is out of the question. If a compensation is stipulated as a condition the agreement will become bâtil.[1] If (property entrusted as) a vedî'a with a certain amount of payment perishes, it will have to be compensated for. It is permissible to make an agreement of vedî'a by stipulating conditions that are fulfillable and useful. A person to whose care some property has been entrusted as a vedî'a will (have to) keep as if it were his own property. If the vedî'a is an animal, its nafaqa, (i.e. food and other needs,) devolves on its owner. The vedî'a cannot be used without its owner's permission, and the vedî'a cannot be given to a third person as an 'âriyat or a rahn or a loan; nor can the debt(s) of the owner of the vedî'a be repaid without his permission. These things can be done with (the owner's) permission. When its owner wants it back, it will have to be returned in its original form. A person who does not do so will become a usurper. If the vedî'a is currency,

[1] Please see the fifth fascicle of **Endless Bliss** for the terms being used; from the twenty-eighth chapter on.

the original currency will have to be returned with exactitude. Other currency, (such as other paper bills or coins,) cannot be repaid in lieu of it, (equal in value as it may be.)

2– Amânat rented out or lent as an ’âriyat. They are realized by way of îjâb and qabûl. The two people doing the transaction do not necessarily have to have reached the age of puberty. **’Âriyat** means to use something free of charge. If the ’âriyat is an animal, its nafaqa devolves on the user. It is permissible to lend something as an ’âriyat with limitations in respect of time and/or place and/or mode of usage. If a house or a shop or a land area has been lent as an unconditional ’âriyat, anything at will may be put (and kept) in it. A person who has borrowed something as an ’âriyat may lend it as a vedî’a to someone else. He cannot rent it out or give it as a rahn (or rehn). He will have to give it back when its owner demands it back or when the period of time agreed upon expires.

3– This kind of amânat pertains to something obtained without any agreement made. For instance, something brought to you by the wind will be an amânat.

Take a walk outdoors, and view the colours all around;
All creations of Almighty with harmony abound!

His Power showered earth with blood so pure and life so verdant;
All mountains are green, and up hill and down dale jubilant!

Soils most barren have babies each, suckling many a plant;
Hold and compress, life will gush out of a tiniest plant!

The other day drier than a bone was each naked sapling;
But now, lo and behold, how amply blood from each is dripping!

Asleep, indeed, were billions of living bodies other day;
Up they sprang from their beds, each clad in a new array!

How mournful were all yesterday, earth was sad, and heaven sad;
But now all plants are merry, with joy their laughters expand!

The country has been embroidered by Allah’s hand Almighty;
Words alone will not suffice; one should go and for oneself see!

But, alas! With all the thousands of miracles that I see;
No sentiments in the name of eagerness rise in dead me!

Had Haqq sent down thousand springs instead of one from heaven,
So dark is my heart it is far from taking a lesson!

Warbles the nightingale, and yet in my brain owls hoot;
What's all this tomfoolery for? Alas, you silly old coot!

None would know my fancy, should it alight on closest branch;
Forefathers' souls weep, for Islam's fallen prey to paws strange!

No talks on atoms or missiles, changing Islam sole subject;
He thinks none of accounts or science, unbelief his mere object!

Being immoral and shameless, he has no place in Islam;
So the dunderhead reiterates, "Let us reform Islam!"

No disease in the world is so bad as being hard-hearted;
So contagious is the curse, none escapes from it untainted!

A nation derailed faith-wise, advanced in science as it may be;
Will end in ruination, hard as pressure on it may be!

O, Thou, who hast given life to dead soils! Ungratitude,
Is what becomes us; why, then, in îmân all this lassitude?

I have nothing, I am aware, to deserve Thine blessing;
How I wish I could rise, and then fall onto Thine blessing!

Only a blow do lives need to set them in motion today;
Let a gentle breeze, o ilâhî, give life to bloods today!

Let our generation be a new source of vernal season!
Are we to wait till Sûr-i-Isrâfîl for resurrection?

10 – ’UQÛBÂT (Penal Code)

There are four major divisions of the science of Fiqh: **’Ibâdât**, **Munâkehât**, **Mu’âmalât**, and **’Uqûbât**. Whe have written as much as necessary in our book, (**Se’âdet-i Ebediyye**, which is the Turkish original of the five fascicles of **Endless Bliss**,) about the first three[1]. In the following chapters, I will provide brief information on ’Uqûbât. It is stated as follows in the third part of the book entitled **Durr-ul-mukhtâr**:

Punishments inflicted by way of beating; amputation of an arm; nejm (or najm), which means stoning to death; or killing are called ’uqûbât. ’Uqûbât means things that follow. This naming is because the so-called punishments are impossed after a sin is committed. There are three branches of ’uqûbât: **hadd** and **ta’zîr** and **qisâs**. **Hadd** is a punishment whose measure has been dictated definitely in Islam. The punishment termed **ta’zîr** vary, depending on the decision of the judge of the court of law. Doubt will cause a punishment of hadd to be pardoned. A punishment of ta’zîr, by contrast, will become necessary upon a doubt. Hadd is not applicable to a child, but a punishment of ta’zîr is. Hadd can be inflicted only by the judge, whereas the husband of a woman or any Muslim who sees the offender on the act is accredited to carry out the punishment. Female witnesses will not be heard in a case of hadd. The accused in a case of hadd will be imprisoned, whereas they will not be imprisoned in a case of ta’zîr. Once a case of hadd has been brought to the court of law, shefâ’at (intercession) or forgiveness is out of the question. A case of ta’zîr will fall when the offender makes a tawba. A case of hadd also will fall if it has not been heard by the judge yet.

Punishment of hadd is applicable to five sins: Fornication; drinking wine; drunkennes with an alcoholic beverage; qadhf (or qazf, i.e. accusing a virtuous person of fornication;) theft; and brigandage. Punishments of hadd will become wâjib not when the offence is committed, but when the judge decides. Infliction of a punishment of hadd will not cleanse the sin. A tawba also is necessary for the cleansing of the sin. The lexical meaning of ‘hadd’ is ‘prevention’. A door-keeper is called ‘haddâd’, because he prevents entrance.

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[1] **’Ibâdât** is dealt with in the fourth fascicle of **Endless Bliss**, while its fifth fascicle covers the divisions **munâkehât**, –with the exception of ‘talâq’,– and **mu’âmalât**. ‘Talâq’ is dealt with in the fifteenth chapter.

1– **HADD FOR A PERSON CAUGHT IN THE ACT OF FORNICATION**: If a Muslim or non-Muslim who is mukallaf[1] and who can talk commits fornication in the Dâr-ul-Islâm by his or her own volition and without being intimidated and gets caught in the act, whether drunk or sober, both the woman and the man will have to be punished with hadd. When four male witnesses, all four of them in the presence of the judge, say that they all have seen the two people in the act of fornication, or when both the woman and the man confess four times that they have committed the forbidden act, the guilt becomes proven. Denial on the part of either one of them will overrule the hadd. If they first confess and thereafter recant their confession, the hadd will fall. [Penalties of death and punishments that involve imprisonment and/or beating are to be done at the behest of the court of law and executed only by the officials appointed by the State. Without the decision of the judge of the court of law, no one can kill or beat another, and a person's life or chastity or honour can never be infringed upon. Even unbelievers cannot be molested. War and jihâd are the State's business. Without being commanded by the State or by the commander, no one can make war or attack even an unbeliever. All these acts are grave sins. In fact, hurting a Believer's heart is a sin graver than demolishing the Kâ'ba several times. It is not something possible for two people committing fornication to be witnessed in the act by four people at the same time. Such a coincidence would be possible only if the act were perpetrated openly and publicly. For that matter, throughout the six-hundred-year Ottoman aeon, not a single person bore witness to an offence of fornication, nor even a single person was stoned to death for a proven guilt of fornication. It should also be inferred from this fact that it would be a separate sin to tell others about a sin that had been committed secretly. The so-called punishment, therefore, has aimed at the spreading of fornication, rather than at the perpetration of that abominable act. It has been intended to prevent indecency.]

The punishment of hadd to be inflicted on a male or female Muslim who is 'muhsan', i.e. who has been married, is to stone them to death in an open space of ground; it will make no difference if one (or both) of them is (or are) divorced or widowed. It is mandatory that the stoning be started by the witnesses

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[1] Mukallaf means '(Muslim) who has reached the age of puberty and discretion'.

altogether. If one of the witnesses dies or disappears or does not partake in the stoning for any other reason although he is present at the scene, the hadd will fall. If the punishment is being inflicted upon an acknowledgement on the part of the culprits themselves, the stoning will have to be started by the judge. Then, the other people, all of them, join the stoning. After death the culprit will be washed and shrouded, and the namâz of janâza will be performed. (Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss** for 'namâz of janâza'.)

Punishment of hadd to be inflicted on a person who is not 'muhsan' is flogging with one hundred stripes. The stick (being used for flogging) should be without knots. The flogging should not be so hard as to wound the culprit. The man is first made to undress, with only a bath-towell on him. As he stands all the parts of his body, with the exception of his head, face, and groin, will be flogged. The woman's underwears will not be taken off. Her thick clothes such as overcoat and mantle will be taken off, she will be made to sit, and flogged. After the flogging the judge will have the culprit ousted from the city for one year, if he thinks it is necessary. Stoning and flogging are not applied at the same time.

A dhimmî, (i.e. a non-Muslim, e.g. a Christian, living in a Muslim country and under Islamic laws,) is liable to all three of the branches of 'uqûbât, (i.e. hadd, ta'zîr, and qisâs.) Only, hadd for (having drunk) alcoholic beverages will not be inflicted on them. As for a harbî in the Dâr-ul-islâm, they are liable only to the (punishments of) hadd called qazf and qisâs, which involve people's rights.

If a dhimmî commits fornication with a Muslim woman, he will not be punished with rejm (stoning to death), yet he will be flogged.

If a person commits fornication with a woman he finds in his bed because he thinks she is his wife; or if a female dhimmî commits fornication with a harbî; or if a male dhimmî commits fornication with a female harbî, all these three people are liable to hadd. The harbîs in the latter two cases, (i.e. the male harbî in the second case and the female harbî in the third,) are not liable to hadd. It is stated as follows in the book entitled **Fatâwâ-i-Hindiyya**: "A person who commits fornication in return for a payment, [e.g. a person who commits fornication with a prostitute in a brothel,] he will not be flogged as a punishment of hadd, according to Imâm A'zam Abû Hanîfa. He will have to pay a mahr-i-mithl. (Please see

the paragraph under the heading **MAHR** in the twelfth chapter of the fifth fascicle of **Endless Bliss**!) Both of them will be punished with ta'zîr and kept in prison until they make tawba. According to the Imâmayn, (i.e. Imâm Abû Yûsuf and Imâm Muhammad,) both of them will be punished with hadd. Another person liable to hadd is one who commits fornication by paying property unconditionally. If a person says (to a woman), 'Take this money! Let me have sex with you in return,' he will not be punished with hadd. For, they will have interacted by way of a nikâh called mut'a (temporary marriage). Being a doubtful interaction, that kind of nikâh will not incur hadd. Another case that will not necessitate hadd is that in which a man pays money to a woman and says, 'This is your mahr.'" All these acts, however, are harâm. They are grave sins. That kinds of fornication not liable to hadd are equally harâm is written in the book entitled **Berîqa**. The money taken by the woman (in such cases) will be harâm for her. [Shir'a-t-ul-islâm]. **Pederasty**, or sodomy, is not liable to hadd; yet people caught in the act will be punished with ta'zîr by way of imprisonment and battery. A person who makes it a habit will be put to death. It is written in **Fatâwâ-i-Khayriyya** that if a person is intimidated into an act of sodomy it will be permissible for him to kill (the person intimidating him) if he sees that there is no other way out. Hadd for fornication is not applicable in the Dâr-ul-harb.

If manual ejaculation, [i.e. masturbation,] is done for mere pleasure, it will be harâm, and a person who does so will be punished with ta'zîr. It will be permissible to do so for relief, and wâjib when there is the danger of fornication. [Ibni 'Âbidîn, section dealing with things that will break one's fast]. There is no sodomy in Paradise. Paradise is no place for foul acts.

[In Christian countries women and girls go about with their heads, arms, and legs exposed. They lure men into acts of indecency and fornication. As the wife is at home doing the cooking, laundering, and house-cleaning, her husband is out or at work enjoying himself with a naked woman and committing all sorts of indecency, including fornication. He is mostly thoughtful and worn out when he comes home in the evening. Totally absorbed in wicked thoughts, he no longer even turns to look at his wife, whom he in those good old days liked, chose, loved, and married. His wife, disillusioned and forlorn in the wasteland of conjugal negligence, as the evening is the time of merriment she has been looking forward to throughout a tiring day, winds up in the talons of a neurosis. The family breaks up. The man, with his

looks fixed on the woman out in the street, dumps his wife as if she were a piece of dirtied underwears, and starts a cohabitation with someone else. This ineluctable corruption breeds thousands of ruined men and women yearly, and the children they leave homeless develop into immoral anarchists, contributing to the decomposition and collapse of the entire nation. The harm that the uncovered, perfumed, and ornamented women wandering around cause to young people, to the entire nation, and to the State, is graver and more horrifying than the harm caused by alcoholic beverages and narcotic poisons. Allâhu ta'âlâ has commanded women and girls to cover themselves lest His born slaves should get caught in disasters in the world and vehement torments in the Hereafter. Sad to say, however, some people who have been enslaved by their nafses and sensuous desires have been calling the commandments of Allâhu ta'âlâ 'retrogression', and the aberrant and eccentric activities of disbelievers, 'modernism'. Some of those pseudo-modernists who have obtained an underserved diploma each by way of fellow-favouritism and thereby shared some convenient allocations among themselves are hooting like owls and exploiting every opportunity for attacking Islam. With the applause they receive for their heroism! and the financial contributions they muster from Chirstians, Jews, and communists, our sempiternal enemies, they are misguiding young people by having recourse to all sorts of stratagem. May Allâhu ta'âlâ give them wisdom! May He bless them with discretion good enough to see right from wrong!]

2– **HADD FOR ALCOHOLIC BEVERAGES**: A Muslim who drinks a drop of wine will deserve the punishment of hadd. When the beverage consumed contains water more than fifty percent, as well as for all other (alcoholic) beverages (other than wine), the hadd becomes applicable when the person becomes intoxicated. It has been stated unanimously by scholars that spirit is (a kind of) qaba najâsat like wine. However, scholars have disagreed on whether this liquid, (when it is drunk,) will incur the same hadd as applied for wine and other alcoholic beverages. A hadîth that is quoted in **Sahîh-i-Muslim** reads: "**Any beverage that will intoxicate is harâm like wine**." It is harâm to drink even a drop of any alcoholic beverage. Supposing a certain person is seen in a state of drunkenness or his mouth smells of wine and that he has been drinking an alcoholic beverage is testified by two eye-witnesses or confessed by himself after he sobers up, flogging of hadd will be inflicted on him as he is in a sober state.

Hadd for (having drunk) an alcoholic beverage is flogging with eighty stripes.

Henbane is mubâh, (i.e. Islam premits a Muslim to consume it.) For, it is a plant. Yet it is harâm to consume it as much as you become intoxicated with it. That it is harâm to consume a small amount of something a large amount of which would intoxicate the consumer, is an Islamic rule that is intended for liquid substances. There is not a single Islamic scholar who has been heard to say that "since solid substances such as saffron and ambergris would intoxicate a person who consumed a large amount of (any one of) them it is harâm to consume even a small amount of them." Nor has any scholar said, "najs," or "khabîth," about any of those substances or about henbane. Poisonous plants are halâl when the amount of them eaten is small, and it is harâm to eat a large amount of (any one of) them.

After the application of hadd for (one of the) offences pertaining to alcoholic beverages or fornication, repetition of the offence will necessitate repetition of the application of hadd. Information about an offence that was committed more than a month earlier while it could have been done immediately after the time of the offence, will be acceptable only when a hadd for (an offence called) qazf is involved. A confession on the part of the guilty person is always acceptable.

3– **HADD FOR QAZF**: Qazf means 'to fling', 'to cast'. In Islam it is a grave sin to cast an aspersion pertaining to fornication on a chaste and married man or woman. A person guilty of qazf will be flogged for hadd upon the demand of the person suffering from the qazf. If qazf has been perpetrated against a dead person, the perpetrator will be flogged for hadd upon a demand on the dead person's father or child. With respect to proving and the number of stripes, it is identical with hadd for alcoholic beverages. Perpetration of qazf against a Muslim incurs flogging for hadd even if the perpetrator is a harbî. If a person says to another person, "Yâ zânî '(O you, fornicator)," and the second person retorts, "It's you who is so," both of them will be flogged for hadd. [The two people's using their own language will make no difference.]

4– **HADD FOR THEFT (SIRQAT)**: Sirqat means to take someone else's property secretly, (i.e. without them knowing about it.) It is harâm to take someone else's property, regardless of the amount, unfairly and without their consent, in which case the

guilt perpetrated will be either a theft or an extortion. If a person, a man or a woman, a slave or a master, a Muslim or a dhimmî, who is mukallaf, i.e. who has reached the age of discretion as well as that of puberty, and who can see and talk, secretly takes, all at once, ten silver dirham coins, or any other equivalent piece of personal property that is mutaqawwim[1] in all heavenly religions and which will not taint with time, from its Muslim or dhimmî owner's real estate, i.e. from a place that is not permissible for others to open or enter without its owner's permission; if this event takes place in the Dâr-ul-islâm; and if the owner of the property sues, the right hand of that person will be cut off by the wrist joint, and the truncated part will immediately be dipped into boiling oil lest it should bleed. The amputation will not be done in a very hot or cold weather or when the culprit is heavily ill. Instead, he or she will be imprisoned. The punishment will be executed when the weather becomes better or when the culprit recovers. If a person commits a second theft, this time his left foot will be cut off by the ankle joint. If he does a third thieving, limb-amputation will leave its place to imprisonment until he makes tawba. The dirham here weighs fourteen qirats, or 3.36 grams; hence, ten of them weigh seven mithqâls. Hence, the nisâb of sirqat (theft) is silver coins that weigh thirty-three grams and sixty (33.60) centigrams.

[At places where other currency is in circulation instead of silver coins, seven grams of silver is equal to one gram of gold. In other words, gold is seven times more valuable than silver of the same weight. The value of 33.6 grams of silver is equal to 4.8 grams, or one mithqâl of gold, which in turn is two-thirds a gold coin in value. According to the three imâms, i.e. Imâm Mâlik and Imâm Ahmad bin Hanbal and Imâm Shâfi'î 'rahmatullâhi ta'âlâ 'alaihim ajma'în', the nisâb of sirqat (theft) is three dirhams, or seven grams and twenty-six centigrams of silver, or a quarter dinar, i.e. 0.87 grams of gold. As is seen, stealing something less valuable than 0.87 grams of gold will not incur hand-amputation in any of the four Madhhabs. Punishment inflicted for a theft of something below that value will be cruelty.]

If a person steals meat, vegetables, fruit, milk, his or her hand will not be cut off. For, these things will taint with time. If a Muslim or a dhimmî steals a Muslim's wine or other alcoholic beverage, their hand will not be cut off. If a dhimmî steals another dhimmî's

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[1] Please see the twenty-ninth chapter of the fifth fascicle of **Endless Bliss** for 'mutaqawwim'.

alcoholic beverages or pork or lesh, his hand will not be cut off.

If one person steals a nisâb amount of property from several other people, his or her hand will be cut off. If two people steal a nisâb amount of property from one person, their hands will not be cut off.

Theft becomes a proven guilt when the thief confesses his own theft once, or when two 'âdil[1] and male witnesses inform about it. The accused will be kept in confinement until the investigation is completed. For, people accused with an offence involving a punishment of hadd will not be released on bail. It is permissible to force the accused to confess by beating him; the same rule applies to recidivists.

If, after the theft has becomes a proven offence by the thief's confessing or by the testifying of the two witnesses, the owner of the stolen property says that his property was not stolen by that person or that he had given his property as a present or an amânat to that person or that the witnesses are lying, that person's hand will not be cut off. It is an act of sunnat for the judge to suggest his saying so. However, the thief's hand will still be cut off if the owner of the property says that he has forgiven the thief. For, the punishment of hadd is a right that belongs to Allâhu ta'âlâ. A slave, (i.e. man, creature,) cannot forgive it. If the two witnesses testifying a theft perpetrated by a Muslim are disbelievers, his hand will not be cut off. It is compulsory that the two witnesses be present at the scene as the hand is being cut off.

When a person steals precious stones, his hand will be cut off. Hadd is not applicable to the following cases of theft: Things that are valueless or that can be obtained without spending money; things like firewood, grass, fish, birds, including poultry, game, lime, coal, flower-pots, glass, [the last two being easily breakable,] bread, milk, all sorts of food, alcoholic beverages, musical instruments, crosses, tools for play, doors, shoes from a mosque, copies of the Qur'ân al-kerîm, children, books of any sort, dogs; grave-robbing; digging up a treasure buried in the open country; robbing places such as tombs, public places, places belonging to a waqf or to the Beyt-ul-mâl; stealing one's due or something equivalent from one's debtor. For instance, if your debtor owes you gold, it will be permissible to steal silver (with the same value).

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[1] If a Muslim who does not openly commit a grave sin and is not a habitual sinner in venial matters, he is an **'âdil** Muslim.

According to Imâm Shâfi'î 'rahmatullâhi ta'âlâ 'alaih', instead of the money that your debtor owes you, you may take anything else that is of the same value and which is available of your debtor's property. In case of a darûrat, it is permissible to imitate the Shâfi'î Madhhab.

If a person steals from his zî-rahm-i-mahram[1] relative, his hand will not to be cut off even if the property he steals belongs to a third person. Yet it will be cut off if he steals from his mahram relative by way of milk tie. and it will be cut off if he steals property belonging to his zî-rahm-i-mahram relative from a third person's house.

If a husband steals from his wife or a wife steals from her husband or a person steals from the husbands of their female zî-rahm-i-mahram relatives or a man steals from his wife's male zî-rahm-i-mahram relatives; hand-amputation is not applicable in all these cases. The people exemplified in the last cases are called **as-hâr** (relatives through marriage). Hand-cutting will not be inflicted if a person steals from the property of ghanîma(t) or from public places like public baths and shops, or if a guest steals from his host or if a burglar gets caught before he manages to take the goods he has stolen out of the house.

Punishment of hadd will be executed if a person makes off with something belonging to someone else at a public place, e.g. a mosque, a train, a ship, and a bus, even if the theft is done as the owner is asleep.

If a person steals something by inserting his hand into a box or into someone's collar or pocket or sleeve, his hand will be cut off. If a burglar breaks into a house and gathers the things together and thereafter someone else comes in, shoulders the burglar with the things he has stolen, and carries them out, only the burglar's hand will be cut off. Likewise, if a bird smeared with najasat alights on someone performing namâz, his namâz will not be broken (on account of the najâsat. Please see the sixth chapter of the fourth fascicle of **Endless Bliss** for 'najâsat'). For, the najâsat is not directly on the person performing namâz. It is on the bird that alights on him.

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[1] Please see the paragraph headed **WOMEN WITH WHOM NIKÂH IS NOT PERMISSIBLE** in the twelfth chapter of the fifth fascicle of **Endless Bliss** for 'zî-rahm-i-mahram relatives', and also the seventh chapter of the current fascicle for 'relatives by way of milk tie'.

Once a thief's hand has been cut off, he will no longer (have to) pay for the property he stole. If the stolen property still exists, it will be returned to its owner. If the thief has sold it, it will still be given to its owner, who will thereafter pay the purchaser. It is harâm for the thief to use that property. If the purchaser has used the property, its owner will ask the purchaser to pay him its equivalent. And the purchaser, in his turn, will ask the thief to repay him its equivalent.

Supposing a burglar breaks into your house and takes your property away; it is permissible to fight the burglar even if the property (being stolen) is worth less than the amount of nisâb. Fight should be stopped if the burglar gives up and leaves the property he has been stealing. If you kill the burglar (during the fight), then you will only have to pay diyat (blood money. Please see the thirteenth chapter.)

5– **BRIGANDRY**: If one or more people, men or women, Muslims or dhimmîs, by day or by night, attack with arms Muslims or dhimmîs on highways that connect towns or cities in the Dâr-ul-islâm, these people are called 'qâti'i tarîq', or brigands, or highwaymen. If they are caught before they have perpetrated any robbery or homicide, they will be beaten, and kept in confinement until symptoms of penitence and tawba are observed on them, otherwise until death.

If they have done the robbing, each and every one with a share as much as nisâb in the robbing will be punished with hadd, which, in this nonce, is cutting off the right hand and the left foot, or the other way round.

If they have perpetrated homicide instead of robbing, they will be killed for hadd. The walî[1] of the victim of the homicide is not entitled to forgive the culprit. For, noone is accredited with forgiveness in a punishment of hadd. To forgive (someone who has deserved hadd) means to refuse to obey Allâhu ta'âlâ.

If they have both stolen the amount of nisâb and perpetrated homicide, the President of the state may inflict any one he choses of the following six ways of punishment:

1– He cuts off one of his hands and one of his feet and thereafter he kills him.

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[1] Please see the initial few pages of the twelfth chapter of the fifth fascicle of **Endless Bliss** for 'walî'.

2– He cuts off his hand and foot and hangs him.

3– He kills him without cutting his and and foot.

4– He kills him and then hangs him.

5– He hangs him without cutting off his hand and foot.

6– He erects a post on the ground, and fixes to it two horizontal posts parallel to each other. He ties the culprit's two hands to the upper horizontal post and his two feet to the lower one. The culprit is killed with a bayonet thrust into his abdomen. Three days after death, the culprit is untied and delivered to his kinsfolk. A woman will not be hanged. If the goods (robbed) are obtained, they will be returned to their owners. The goods that have perished will not be compensated for.

If the brigands have robbed a nisâb amount each and perpetrated wounding, hand and foot will be cut off, but no punishment will be imposed for the wounding. For, amputation and compensation are not co-applicable.

If they have not robbed goods more than the amount of nisâb and have only perpetrated wounding instead of homicide, no hadd will be inflicted. According to a report coming from Imâm Zeyla'î 'rahmatullâhi ta'âlâ 'alaih' (d. 743 [1343 A.D.], Egypt,) no hadd will be inflicted if they have perpetrated homicide, either, when the property robbed is below nisâb. For, the purpose of brigands is to take away property by way of intimidation. If there has been homicide in addition to robbery, it will be concluded that they had to kill to take away property. If they have perpetrated homicide without taking away any property, it will mean that their purpose has been to kill and not to rob, and the hadd for homicide will be inflicted on them. Although no hadd will be inflicted on them despite the perpetration of homicide because the property robbed is below nisâb and therefore it has been concluded that their aim was not homicide, the punishments of qisâs and diyat will have to be imposed and they will have to compensate for the goods they have taken away.

If brigands are killed during the fight, their corpses will not be washed and the namâz of janâza for them will not be performed. (Please see the fourteenth and the fifteenth chapters of the fifth fascicle of **Endless Bliss**.) If they are killed thereafter with the punishments of hadd and qisâs, then they will be washed and the namâz of janâza will be performed.

If the brigands have taken away property and perpetrated

homicide and yet made tawba before being caught, or if the culprit is below the ages of discretion and puberty or is a zî-rahm-i-mahram relative of one of the travellers, or if some of the travellers rob the others, or if the robbing has been perpetrated in an urban area, the hadd will not be inflicted. They will compensate for the harm they have caused. In other words, if there has been homicide and wounding, the (victim's) walî may demand qisâs. If the property (robbed) has not perished, the robber will return it. If it has perished, he will pay its value.

[The seventy-sixth article of **Majalla** reads: "A person who files a lawsuit in the court will be demanded to produce a witness. If the defendant denies, he will be made to swear an oath." First the plaintiff will be asked what his complaint is. Next, the defendant will be asked to answer the accusation. If the defendant admits the guilt he is being accused of, the judge will decide that the plaintiff is right. If the defendant denies the guilt, the judge will ask the plaintiff to produce two witnesses. If the plaintiff proves his accusation by producing two witnesses, the judge will ask the defendant his opinion about the witnesses. If the admits the witnesses, the decision will be for the plaintiff. If the defendant says that the witnesses are lying, the judge will ask two people he trusts about the witnesses, first by written correspondence, and then verbally at the court of law. If the witnesses turn out to be 'âdil Muslims, the plaintiff will win the case. If they do not turn out to be 'âdil, the plaintiff will be demanded to produce (two) other witnesses. If the plaintiff cannot find other witnesses, he will be asked if he demands that the defendant swear an oath. If he does, the defendant will be made to swear an oath. If the plaintiff does not, or if (he demands, and) the defendant swears an oath, the judge will dismiss the case. If the defendant will not swear an oath the plaintiff will win the case. A disbeliever or a renegade (murtadd) or a munâfiq cannot be a witness or a judge in a case against a Muslim. Decision made by such a judge will not be sahîh (valid).

The seventy-seventh article reads: "A person who says that a certain thing has changed will be asked to produce a witness. One who says that it has not changed will be made to swear an oath." Supposing a person who has extorted something says that it has perished and wants to pay its value, and the owner of that thing says that it has not perished and wants his property back; if the person who has extorted the property produces two witnesses he will win the case.

The seventy-ninth article reads: “A person who admits and confesses his guilt will suffer the punishment. His recanting will not be heeded.” The sixteen hundred and seventy-sixth [1676] and later articles read: “Beyyina means hard evidence, documentary proof. Tawâtur is information unanimously testified by a jamâ’at (group of Muslims) whose agreement on a lie would be quite unthinkable. Justice is not something required to exist in tawâtur. Tawâtur is an expression of ’ilm-i-yaqîn (definitely true, positive knowledge). ‘Tahlîf’ means to administer an oath to one of two opponents.

“Shahâdat (testifying) means to witness to that one person has a right on another by saying, ‘I testify that...’ before the judge and in the presence of the two opponents. In matters pertaining to rights among human beings, two men or one men plus two women is the prescribed number of witnesses. A greater number of witnesses will be of no value. Witnessing performed outside of the court of law will not be valid. Something that is being testified has to be something seen. It is not permissible to bear witness by saying, ‘I have heard that... .’

“For bearing witness in matters pertaining to rights among people, it is essential that a lawsuit should have been brought. Beyyina that is counter to what is known (positively) as tawâtur is not acceptable. ‘Beyyina’ means ‘existence of witness(es)’. Beyyina is intended for acknowledging a right. Witnessing based on a denial of something is impracticable. There should not exist any hostilities between the witness and the defendant. It is essential that the witness be an ’âdil Muslim. ’Âdil means (person) whose pious acts are more than his sinful acts. If there is a discrepancy between the accounts given by the witnesses, their witnessing will not be accepted. A witness who disavows what he has testified will be punished with ta’zîr and will have to compensate for the property on which a court decision has been made.”]

WITNESSING: It is stated as follows in the book **Terjemet-ul-mukhtasar**, (by Jelâl-ad-dîn Mahmûd bin Abû Bakr,) which is a Persian commentary to **Nikâya**: A person who informs about a right that one person has on another is called a **witness**. A witness testifies at the court of law a right about which he has been informed by the person who has the right (belonging to a certain person) on himself or which he has heard from someone else. Information is obtained by one of the following three ways: a) Witnessing, which we have already explained. b) Informing about

a right which you have on a certain person, which is called **bringing a lawsuit**. c) Informing about a certain person's right that you have on yourself, which is called **confession**. Witnessing is done verbally, not by way of a written correspondence. [End of Waqf.]

It is wâjib to appear as a witness in the court of law upon the plaintiff's demand. It is not permissible (for a witness) to withhold what he knows from the qâdî, [i.e. judge.] In the kinds of punishment called 'hadd', however, it is commendable to withhold information. The number of witnesses required is four men for (hadd for fornication (and adultery), and two men for qisâs (retaliation) and for other punishments of hadd. Female witnesses are not acceptable in hadd and qisâs. In matters pertaining to bekârat (maidenhood) and welâdat (birth) and to other defects of womanhood one woman will suffice as a witness, while matters pertaining to other rights will require two male, or one male plus two female, witnesses. The witness has to be 'âdil and to say, "I bear witness, (or I testify,)..." A Muslim who does not commit a grave sin and who is not a habitual venial sinner and whose pious acts are more than his sinful acts is an **'âdil** one. That a person who amuses others by dancing or singing [or playing musical instruments] cannot be a witness is written in the seventeen hundred and fifth (1705) article of **Majalla**. It is a grave sin to vituperate a Muslim. Doing so will divest one of one's 'adâlat, (i.e. a person who does so will no longer be an 'âdil Muslim.) For that matter, Wahhâbîs and Shiites will not be accepted as witnesses. In matters other than hadd and qisâs, witnesses who testify what they hear from others will be acceptable, in which case the required number of witnesses will be double. It is a grave sin to bear false witness. It is stated as follows in the sixteen hundred and sixtieth (1660) article of **Majalla**: "When cases of dues on account of loans or sales or rentals or (lendings termed) vedî'a or 'âriyat or taxes or real estates or revenues or legacies are discontinued for more than fifteen hijrî years, they will not be heard if the debtor denies his debt. That is, the period of the legal action will have expired, a case which is technically termed 'murûr-i-zemân'. However, this will not cause the creditor to lose his right. That is, a debtor who acknowledges his debt will always have to pay it."

It is permissible for two people to appoint one or more Muslims to arbitrate between them when they fail to reach an agreement in the settlement of a right between them. This arbitration is termed 'tahkîm'. It is essential that the arbitrator be an 'âdil Muslim knowledgeable in the science of Fiqh. [**Rûh-ul-Majalla: 1793.**] In

that case, they will have to act in obedience to the judgment made by the arbitrator. The person they are to appoint should possess the qualifications of a qâdî (judge). A disbeliever or a fâsiq person cannot be appointed as an arbitrator. Tahkîm is not permissible in punishments of qisâs and hadd. A decision made by the arbitrator will not comprehend a third person. For instance, if he decides that a defective commodity (that has been sold) be returned to the person who has sold it, that seller cannot (also) return that commodity to the person who had sold it to him. The arbitrator will make his decision upon the acknowledgement or withdrawal on the part of one of the (arguing) parties or after hearing the witnesses. It is not permissible to arbitrate for one's siblings or parents or children or wife. Either party may dismiss the arbitrator before the decision. Once he has made a decision, he cannot dismiss him or reject his decision as long as it is licit and will not cause a fitna. [**Majalla: 1841.**]

11 – TA'ZÎR

Ta'zîr means chastisement. In Islam, it is a punishment lighter than hadd. Punishment of ta'zîr varies, ranging from the mildest chastisement called tenbîh (caution), through the gradually hardening forms such as ihtâr (reprimanding), tekdîr (harsher scolding), beating, and imprisonment, to the severest one, i.e. killing. The punishment to be imposed depends on the person as well as on the kind of the offence. The lightest kind of hadd is that which will be inflicted on a slave, i.e. flogging with forty stripes. Therefore, ta'zîr has to be (flogging with) thirty-nine stripes maximum. It is three stripes minimum. The number of stripes (between these two) will be decided on by the judge. Ihtâr will be sufficient with scholars and high ranking civil servants. With some people, it will be sufficient to summon them to the court of law and chastise them with tekdîr. Beating and imprisonment may be necessary for some rude people. Ta'zîr cannot be carried out by depriving the guilty person of his property or fining him. It is within the judge's authority to determine the kind and the vehemence of the ta'zîr to be applied. The stipes for ta'zîr will be more vehement that the ones for hadd. Of the punishments of hadd, the one inflicted for fornication will be done with the harshest flogging; next comes the one for alcoholic beverages; and the lightest stripes will be dealt for the hadd for qazf.

Killing, also, is among the punishments of ta'zîr. Supposing a person sees a man committing fornication with a woman who (he knows) is not his wife. If he sees that he will not be able to force the man to stop it by shouting or by beating the man, then it will be permissible to kill the man. The woman also may be killed if (it is found out that) she has given consent to the fornication. A person who sees his wife or his awrat committing fornication, he will kill both her and the man. It will be needless to threaten her by any other means. A woman or a boy may kill a man who tries to force them (to have sexual or homosexual intercourse, respectively, with him). In all these cases, the person who has done the killing will have to prove his rightful motives, which in turn is not something easy to do. If a person seduces someone else's wife and separates her from her husband, he will be sent to prison and will have to stay there until he returns the other man's wife or, otherwise, until he dies.

If people notorious for one of the grave sins involving human rights such as cruelty and brigandage and robbery and theft and

pederasty are seen as they are committing one of these felonies, it will be permissible, nay, it will yield thawâb for anyone who sees them in the act to kill them, if it is impossible to prevent them by any other means. As for judges; to do the killing will be wâjib for them (in any one of the aforesaid cases).

Ta'zîr is applicable also by way of deportment or by exiling the guilty person or by demolishing his house. People who oppress the people and bachelors who have made fornication a habit will be punished with ta'zîr. A home in which musical instruments are being played will lose its respectability. One day Hadrat 'Umar 'radiy-Allâhu 'anh' entered a songstress's house and hit her with his whip, causing her head to be exposed. When he was asked why, he explained that she had lost her respectability and become a jâriya because she had been committing an act of harâm habitually. Abû Bakr Hamîd-ad-dîn Balkhî 'rahmatullâhi ta'âlâ', a scholar in the science of Fiqh, (d. 559 [1165 A.D.],) entered a village. They saw a group of women with bare heads and arms. When he was asked why he had gone near the women, he replied, "These women no longer have respectability (hurmet). It is doubtful that they have îmân. They are like female disbelievers."[1]

Every Muslim is entitled to inflict ta'zîr on a person sinning. After the sin has been committed, however, it can be inflicted only by the judge. Even if a Muslim says that he has added salt to the wine (in a certain bottle) and that he is going to change it into vinegar, the bottle of wine will be broken. If a dhimmî sells wine among Muslims, his bottles also will be broken. The person who has broken the bottles, as well as one who has broken musical instruments, will not have to compensate. It is stated in a hadîth-i-sherîf: "**Let a person who sees a person sinning prevent him with his hand**, (i.e. physically). **Should he fail to do so, let him prevent the sinner with his speech!**" A person who goes about (in public) without covering his body properly, although the exposed parts of his body are not within (the areas termed) qaba awrat, he will be admonished. (Admonition that would arouse fitna should be avoided. That is, in that case,) Amr-i-ma'rûf must not be performed. A person whose qaba awrat is exposed will be scolded severely. If he persists he will be beaten. Not so is the case with punishments of hadd, which devolve on the state exceptionally. Also, concerning the sins where rights of creatures are involved,

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[1] Please see the eighth chapter.

ta'zîr can be applied only by the judge of the court of law. And then it will be applicable only if the owner of the right files a suit. Examples of the sins in this category are looking at nâ-mahram women; halwat with them; selling wine; playing musical instruments; taking and paying interest (fâiz). (Please scan the eighth and the twentieth chapters of the fourth fascicle, and the twelfth chapter of the fifth fascicle, of **Endless Bliss** for 'halwat', and the forty-fourth chapter of its fifth fascicle for 'fâiz'.

[As the ruinations incurred by one's speech are being dealt with in the book entitled **Hadîqa**, it is stated: "To perform amr-i-ma'rûf and nahy-i-munkar manually (physically) is farz for State officials, while it is farz for Islamic scholars to do it by speech, and for every lay Muslim do do it with heart. It is termed **ihtisâb** (censorship of morals), or **hisbat**, to perform it manually (physically), **wa'dh** (preaching) and **nasîhat** (counselling) to do it by way of speech. Since it is a duty that devolves only on the State of officials to break the bottles of alcoholic beverages and the musical instruments by exercising 'hisbat', others who do so will have to compensate for the harm. Although it is not farz for men of religion, (i.e. for Islamic scholars,) to exercise 'hisbat', it is permissible for them to dissuade from a sin being committed, provided that a man of religion should not arouse a fitna while doing 'hisbat'. In other words, it will be wâjib for a man of religion to desist from exercising 'hisbat' if his doing so should cause harm to his and other Muslims' worldly life. Succumbing to the human psychological foibles such as arrogance, self-importance, ostentation, fame-seeking, and bad opinion about others, or to awkwardnesses such as insulting other Muslims and looking on them as ignorant people, are among the perils of fitna that an inadequate and tactless exerciser of 'hisbat' is vulnerable to. If doing something permissible would lead to committing an act of harâm, it will be harâm also to do that permissible act. It has been stated that it will be permissible to kill someone seen committing fornication. It has not been stated that it will be wâjib to do so. It will be permissible only if shouting will not do to prevent the foul act, and should the killing be exercised it will have to be proved that the person killed had been perpetrating fornication, which in turn will entail producing two witnesses. A more commendable policy to be followed, after all, would be to keep the crime as a secret, rather than going ahead and killing both the fornicators. Being permissible is something quite different from being wâjib. One should not attempt to do something that is not wâjib by

interpreting the hadîth-i-sherîfs on one's own. One should be carelul about one's behaviour lest one should arouse fitna. It will not be permissible for a person who is quite sure that he will be killed to perform jihâd. It is permissible for a person to perform 'hisbat' in keeping with its conditions even if he knows that he will be killed (while doing so); and if he is killed he will become a martyr. However, if he knows that a fitna will arise it will not be permissible for him to perform it. An example of this case is to perform amr-i-ma'rûf for the grace of Allah by admonishing cruel State authorities."]

The blessed author 'rahmatullâhi ta'âlâ 'alaih' of the book entitled **Behjet-ul-fatâwâ** states: A person who ensnares and enslaves free children and thereafter sells them as slaves will be punished with a severe beating and sent to prison. If he has made it a habit, the judge will sentence him to death.

If a person beats another person and then the latter in his turn beats the former, both of them will be punished with ta'zîr by the judge. The ta'zîr will be started with the former. It is permissible to respond in kind to wrongs that do not incur a punishment of hadd. Forgiving the wrong, however, will yield plenty of thawâb.

The judge is accredited to inflict imprisonment and tying and beating altogether at the same time.

A person who unjustly hurts Muslims with his speech or hands will be punished with ta'zîr. A person who swears at his own son or at a disbeliever, or who commits (the offence termed) qazf against them, will be punished with ta'zîr. A burglar who is caught before leaving the house with things he has stolen and gathered together will be punished with ta'zîr. A person who neglects his daily prayers of nemâz because of laziness will be punished with ta'zîr, which in this case consists of beating until the limbs flogged bleed. If a person becomes a murtadd, (i.e. abandons Islam,) he will be forced to return to Islam by way of flogging with thirty-nine stripes (maximum) or imprisonment. A person will not be punished with ta'zîr for calling a person 'fâsiq', if the latter is notorious with 'fisq', or if his fisq is known by the judge of the court of law. Nor will a person who says, "fâsiq," about another person be punished with ta'zîr if he proves the latter's fisq by giving (known) examples. For instance, he will have to prove by producing two witnesses that the latter has kissed a woman nâ-mahram to him, in which case the latter will be punished with ta'zîr.

[**NOTE**: A person who sees someone committing a sin involving the right of Allâhu should apply ta'zîr in the presence of a witness. Application of ta'zîr on a person who calls a Muslim 'fâsiq' is intended for protection of that Muslim's right. To protect himself from being punished with ta'zîr, which is the wronged Muslim's right, the person accused of name-calling will have to produce two witnesses (beyyina); in which case he will be absolved.

If a person says to another, "Yâ zânî (O, you, fornicator)!" or insults him with other words in English and to the same effect, his acquittal from the punishment of hadd for qazf will be possible only if he produces two witnesses and proves without providing examples that he is telling the truth.

It is an act of 'fisq' not to learn the teachings of Fiqh that are farz or wâjib (for every Muslim) to learn. Since fâsiq people are not acceptable as witnesses, the judge will question the witnesses on matters of Fiqh when an objection is raised concerning the witnesses. If they fail to answer the questions, they will not only be rejected, but also punished with ta'zîr. Ibni 'Âbidîn states in his introduction: "It is farz to memorize as many âyat-i-kerîmas of the Qur'ân al-kerîm as you need to perform namâz. After having memorized that much of the Qur'ân al-kerîm, learning the teachings of Fiqh that are farz-i-'ayn for every individual Muslim to learn takes priority over memorizing an extra amount of the Qur'ân al-kerîm. For, whereas it is farz-i-kifâya to memorize the Qur'ân al-kerîm, i.e. to become a hâfiz, it is farz-i-'ayn to learn as much knowledge of Fiqh as you need to perform your acts of worship and to carry on with your business and social transactions called 'mu'âmalât'. (Please see the second page of the fifth chapter of the second fascicle of **Endless Bliss**, and also the footnote on the second page of the forty-second chapter of its fifth fascicle, for terms such as 'farz-i-'ayn' and 'farz-i-kifâya'.) Two hundred thousand matters pertaining to halâls and harâms should be memorized. Some of them are farz-i-'ayn, while others are farz-i-kifâya. The ones that are farz-i-'ayn are incumbent upon every individual Muslim, some of them varying from one person to another, depending on situations, conditions, circumstances, and occupations. However, learning all of them is better than memorizing the entire Qur'ân al-kerîm. It is not something right to spend one's time reading books of Tafsîr, (i.e. those explaining the meanings of the âyat-i-kerîmas of the Qur'ân al-kerîm.) For, what is learned by reading books of Tafsîr consists in preaches and tales,

true as they are. One should learn halâls and harâms by reading books of Fiqh. Allâhu ta'âlâ praises 'hikmat'. And "Hikmat," in its turn, "is Fiqh," according to the majority of Islamic scholars in the science of 'Tafsîr'. One scholar in the science of 'Fiqh' is more valuable than a thousand 'zâhid's.[1] Teachings of Fiqh are learned from Islamic scholars in the four Madhhabs. Any teaching of Fiqh that does not exist in any one of the four Madhhabs is not permissible. Rules have not been established in the science of Tafsîr; it has not been divided into branches; and conclusions have not been reached. Every âyat has a number of explanations. No one but Allâhu ta'âlâ knows all of them. It is stated in **Hadîqa**, from the tree hundred and twenty-fourth page on: "It is farz to learn the creed of Ahl as-sunnat and the acts of farz and harâm. It is farz-i-kifâya to teach these things, to learn teachings of Fiqh more than necessary for you, and to learn tafsîr of the Qur'ân al-kerîm and the science of Hadîth. Teachings of Fiqh are teachings that are farz to acquire from the Qur'ân al-kerîm and from hadîth-i-sherîfs. Muqallids, (i.e. lay Muslims,) who read books of Fiqh, save themselves from the need to extract rules from the Qur'ân al-kerîm and/or from hadîth-i-sherîfs. As there are people who know and perform the ones that are farz-i-kifâya, it would be mustahab for you also to learn them. And it would be nâfila (supererogatory) worship to perform them. Only, the namâz of janâza is exempt from this general rule. When the walî of the dead person performs the namâz of janâza for him or her, it will not be permissible for others to reperform it. If a person has memorized as much of the Qur'ân al-kerîm as he needs to perform namâz, his spending his leisure time memorizing more will yield more thawâb than performing nâfila (supererogatory) namâz. What would yield even more thawâb, however, is his learning the teachings of Fiqh that he needs in his acts of worship and daily chores. Learning Fiqh teachings more than necessary, on the other hand, brings more thawâb than do acts of nâfila worship. As the knowledge of Fiqh more than necessary is being acquired, it is mustahab, also for judges, to learn knowledge of Tasawwuf, i.e. the statements and biographies of (great spiritual guides called Awliyâ, i.e.) people who have attained (spiritual knowledge called) Ma'rîfatullah. Reading done in this subject will enhance the heart's ikhlâs. Teachings of Fiqh have been derived from the Qur'ân al-kerîm

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[1] 'Zâhid' means a Muslim with 'zuhd', which in turn means 'abstinence from most of the mubâhs for fear of slipping into the doubtful area'.

and from hadîth-i-sherîfs by profound Islamic scholars. These teachings can be acquired only from books of Fiqh and scholars of Fiqh ‘rahmatullâhi ta’âlâ ’alaihim ajma’în.”

As is seen, it is an act of farz-i-kifâya to do reading on Tafsîr. Yet it would be an act of nâfila worship to attempt to learn teachings of Fiqh from books of Tafsîr while there are the books of Fiqh. And it would not be permissible to do something nâfila by reading books of Tafsîr, instead of reading books of Fiqh, which is an act of farz-i-’ayn, (i.e. an open commandment Allâhu ta’âlâ performance of which is incumbent upon every individual Muslim.) Besides, it would be impossible for us muqallîds to acquire knowledge of Fiqh from books of Tafsîr. Scholars of the seventy-two (heretical) groups who it had been stated would go to Hell, deviated from the right path as a result of their misinterpretations from books of Tafsîr. We should cogitate on what ignorant people like us could understand from something which has caused scholars to lose their bearings! On the face of the catastrophic disaster awaiting the ignorant people who read correctly written books of Tafsîr, what would become of those who read books written in the name of Tafsîr by reformers of Islam such as Mehmed Abdoh, ’Umar Ridâ, and Sayyid Qutb? In order to misguide young people, the wahhabite book **Fat-h-ul-majîd** makes references to **Imâd ibni Kethîr**’s book of Tafsîr at a number of places. However, Ustâd ’Abd-ul-Ghanî, a Damascene scholar, states in his book entitled **Fadl-udh-dhâkirîn** and published in 1391 [1971 A.D.] that the book of Tafsîr written by ibni Kethîr must not be read because it contains **dalâlât-i-kethîra** (numerous heresies). Sayyid Qutb praises Abdoh, a freemason, in his book entitled **Fî-zilâl-il-Qur’ân**, which he wrote towards the end of his life. He says, “My master,” about that heretic and adds that he is one of his followers and that he has borrowed Abdoh’s articles and ideas in his own Tafsîr. The latest books written by this man, formerly a socialist philosopher and later a reformer trying to defile the Islamic religion and writing his own fancies and aberrant ideas in the name of religious knowledge, cry out the fact that he is a zindiq who does not have a certain Madhhab. On the other hand, a person named Muhammad ’Alî Sâbûnî published a book entitled **Rawâi’ul-beyan** in Mekka-i-mukarrama in 1391 [1971 A.D.]; he filled that book with statements made by Islamic scholars of Ahl as-sunnat, inserting among them ideas that belong to heretics such as Muhammad Siddîq Hasan Khân Buhupâlî, Mahmûd Âlûsî, Sayyid Qutb, and ibni Kethîr, and which propagate Wahhâbîism.

We should not read these venomous books or let our children read them. We should not believe the sequinned advertisements run by people who market them!]

A person who says, “O, you, unbeliever,” to a Muslim [or calls a Muslim ‘freemason’ or ‘communist’] will be punished with ta’zîr. If (the person who does so) believes that the latter, (i.e. the Muslim he stigmatizes,) is an unbeliever, he himself will become an unbeliever. If a Muslim gives a positive answer to a person who calls him ‘unbeliever’ e.g. if he says, “Yes, sir,” he will become an unbeliever, too.

If a person says, “O, you, khabîth,” or, “O, you, heretic,” or “O, you, fâjir,” (to another person), he will be punished with ta’zîr. ‘Fâjir’ means ‘fractious and irascible person’. A person who says, “O, you, effeminate person,” will be punished with ta’zîr. An effeminate person is a (boy or) man who behaves, looks, or sounds like a woman. A person who says, “You, traitor,” will be punished with ta’zîr. A traitor is a person who commits a breach of trust, a wicked person. The following words with which a Muslim is insulted will incur a punishment of ta’zîr: sefîh; pelîd; ahmaq; mubâhî; awânî; lutî; zindiq; khirsiz; deyyûs; qaltaban; wine drinker; usurer. ‘Sefîh’ means a person ‘who wastes his money by spending it at harâm places. ‘Pelîd’ means ‘evil, wicked’. ‘Ahmaq’ means ‘idiotic and bad tempered’. ‘Mubâhî’ means (a person) ‘who calls harâms halâl’. ’Awânî’ means (a person) ‘who slanders innocent people and causes them to be brought to the court of law’. ‘Zindiq’ means ‘unbeliever without a heavenly book and in disguise of a Muslim’. ‘Deyyûs’ means (a man) ‘who condones his wife’s indecencies’. ‘Qaltaban’ and ‘pezevenk’ are synonyms for ‘deyyûs’. ‘Lûtî’ means ‘pederast’ or ‘sodomite’.

Other words that will incur ta’zîr are “You, munâfiq (or yezîdî or mubtedi’ or yahûdî or nasrânî or son of a qahba)!” ‘Munâfiq’ means ‘unbeliever who pretends to be a Muslim’. ‘Yezîdî’ means ‘devil-worshipper who is inimical to Hadrat ’Alî’. ‘Mubtedi’ means ‘holder of a bid’at’. ‘Bid’at’ means ‘any belief disagreeing with the creed of Ahl as-sunnat’. ‘Qahba’ means ‘whore who fornicates for money; prostitute who works at a brothel’. According to the Two Imâms, (i.e. Imâm Abû Yûsuf and Imâm Muhammad, ‘rahmatullâhi ta’âlâ ‘alaihimâ’,) ‘Son of a qahba’ means ‘son of an adulteress’. So is the case with saying, “Son of a bitch!”

Other insults that will incur ta’zîr are: “Son of an unchaste person”; “Son of a fâjira”; “Son of an unbeliever”; “Son of a fâsiq

person”; “Accomplice of thieves”; “Chief of adulterers”; “Harâmzâda”; “catamite-pursuer”. A person who insults by saying, “You bastard,” will be punished with hadd.

A person who calls himself ‘deyyûs’ and who is notorious with that self-insult will not be killed unless he deems that misdemeanour an act that is halâl. He will be punished vehemently with ta’zîr. If a fâsiq person makes a tawba and says, “May so-and-so become a Râfidî (or a disbeliever) if I sin again,” the latter will not be a Râfidî (or a disbeliever) when the former sins again. However, the former person will have to pay kaffârat for a breach of oath.[1] If he does not know that that person will not become a disbeliever, he himself will become a disbeliever. For, a person who gives consent to someone else’s disbelief will become a disbeliever.

Ta’zîr will not be incurred by calling a person ‘ass’ or ‘swine’ or ‘dog’ or ‘monkey’ or ‘ox’ or ‘bear’ or ‘snake’. Not only will calling a person these names be an open lie, but also a person who does so will have insulted himself. And ta’zîr is not applicable for an insult that recoils on its utterer. For, ta’zîr is a chastisement that will be inflicted on a person who commits a harâm or who unjustly hurts a Muslim with his speech or behaviour or gestures.

A person who calls another person a ‘thief’ and yet fails to prove it will not be punished with ta’zîr. A person calls a woman a ‘prostitute’ or a ‘whore’ and yet cannot prove it will be punished with hadd for qazf.

Most cases of ta’zîr involve rights of Allâhu ta’âlâ and those of His born slaves, (i.e. people,) at the same time. Yet rights of the slaves involved in a case of ta’zîr hold a majority. A case of qazf involves a mixture of both kinds of rights. Yet rights of the slaves are in the minority. It is for that reason that punishments of hadd are not pardonable. A punishment of ta’zîr will fall when the person wronged pardons the guilty person. However, the judge cannot forgive a guilt that involves a human right. If a person swears at a person by uttering several words of invective or swears at several people by uttering one word of invective, he will be punished with ta’zîr separately for each word of invective he has uttered or for each person hurt, respectively. For, human rights will not stand for one another. But punishments of hadd are

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[1] Please see the sixth chapter of the fifth fascicle of **Endless Bliss** for ‘kaffârat for a breach of oath’.

interpenetrative. In ta'zîr, if the person guilty of swearing at another denies his guilt, the oath he takes will be accepted and he will be pardoned.

In some guilts that incur ta'zîr, such as kissing a nâ-mahram woman and being present at places where sins are being committed, the ta'zîr to be inflicted will not be pardoned and the oath taken (by the guilty person) will not be accepted, since guilts of that sort involve only rights of Allah. The guilty person can be pardoned only by the president of the State.

If a person steady with his (daily prayers of) namâz is hurting other people with his speech and with his hands, it is permissible to inform the State about him so that he should be chastised. In cases of ta'zîr that involve only rights of Allah, the judge will inflict ta'zîr if at least one 'âdil person informs. For, the judge's own information will suffice for him to decide about the punishment. Informing may be done by writing.

A person who buys alcoholic drinks and drinks them or who does not perform his daily prayers of namâz will be imprisoned, beaten, and then released. A person who is accused of homicide, theft, or battery will be kept in prison until signs of tawba are observed in his behaviour. For, people of this sort are harmful to others, whereas people in the former example give harm only to themselves. A Muslim who swears at a dhimmî will be punished with ta'zîr. It is a sinful act to swear at a dhimmî. It sinful to accost a Jew or a Christian by addressing them as 'disbelievers'. They do not deem themselves as disbelievers. So they become hurt when they are called so.

It is necessary, and profuse in yielding thawâb, for a woman to to wear all the ornamental attirements and articles she has and to apply odorous perfumes to beautify herself for her husband, provided the articles and perfumes being used be lawful. Hadîth-i-sherîfs stating this are quoted in the four hundred and sixty-fifth (465) page of the commentary to **Shir'at-ul-islâm**. If she does not bedeck herself properly or neglects her (ablutions termed) ghusl or goes out without her husband's permission and without any rightful reason or refuses to go to bed with her husband or beats her baby when it cries, her husband will admonish her. If she ignores his admonitions or swears at her husband or shows her face to men nâ-mahram to her or gives to others without her husband's permission things that are not customarily given (to others without husband's permission), or if she commits another

sin without the scope of punishments of hadd, then it will be permissible for the husband to chastise her with ta'zîr, i.e. to hit her slightly with an open hand or with a handkerchief. He cannot hit her for any other reason whatsoever, not even slightly. [Although a woman's face is not one of her awrat parts, she will have to cover her face, too, if otherwise a fitna may arise.] He will not inflict ta'zîr for not performing (her daily prayers of) namâz. For, (her performing) namâz is not something intended for the husband's good. A father may inflict ta'zîr on his son below the age of puberty for not performing namâz or for not fasting (in the blessed month of Ramadân). The mother and the wasî of the child are equivalents for its father. A person's grown-up son, (in this respect,) is no different from people unrelated to him.

Supposing a person's parents are committing sins; he will admonish them once. If they will not admit, he should keep silent. He should invoke blessings on them. Supposing a person's young and widowed mother goes out to wedding parties or to other places that may cause a fitna; the son will not prevent her; instead, he will inform the judge, who in turn will prohibit her.

A child's father is accredited to use force (ikrâh) on it in matters pertaining to learning how to read the Qur'ân al-kerîm, acts of âdâb[1] and farz and harâm and the creed of Ahl as-sunnat. In matters where he is accredited to beat his own child, he may beat an orphan as well. A stick cannot be used to beat one's child or wife. The beating may be done only with the hand or with a handkerchief. It cannot be done by kicking with one's foot or by hitting with one's fist. A child may be punished with ta'zîr for guilts involving human rights. A child cannot be punished with ta'zîr for guilts involving only rights of Allâhu ta'âlâ, such as alcoholic beverages, fornication, and theft.

No one will be held responsible if a culprit sentenced to hadd or ta'zîr by the judge dies during the infliction of punishment. If a woman dies during the ta'zîr being inflicted on her by her husband, or if a pupil dies during the teacher's ta'zîr, compensation by the person who has caused the death will be compulsory in either case. For, it is not wâjib for a person to punish his wife with ta'zîr; it is something mubâh (permitted). In other words, Islam has never commanded a man to beat his wife. And the gentle beating is only a permission. A husband or an instructor who exceeds this limit

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[1] Please see the sixth chapter for 'âdâb'.

will be punished with ta'zîr. And an unfairly done gentle beating will also incur ta'zîr (on the husband or the instructor, respectively). A person who transfers to another Madhhab, (i.e. to one of the other three Madhhabs,) for a worldly purpose, e.g. in order to marry a certain girl [or to eat an animal that is harâm to eat (according to their own Madhhab), such as mussels, or an animal that has become a lesh because it has been killed (in a manner outruled by Islam such as) by electrocution], will be punished with ta'zîr. For, it is sinful for a non-mujtahid to change his Madhhab for any worldly advantage. That act would mean to abhor one's own Madhhab. Please scan the fourth chapter of the fourth fascicle of **Endless Bliss**!

Ibni 'Âbidîn states as follows in the fifty-first page of **Radd-ul-muhtâr**: "Something being done, e.g. an act of worship, has to accord with the principles and rules of one of the four Madhhabs so that it can be sahîh (valid). In other words, it should be done in such a way as will be agreeable with all the principles established by one (of the four) Madhhab(s). An act of worship performed by following the principles of one Madhhab in one respect and those of another Madhhab in another respect will not be sahîh (according to either Madhhab). For instance, if blood exudes from a person's skin, his or her ablution will be broken according to the Hanafî Madhhab. Yet it will not be broken according to the Shâfi'î Madhhab. If a man touches the skin of a woman nâ-mahram to him, both of them will lose their ablutions according to the Shâfi'î Madhhab. According to the Hanafî Madhhab none of them will lose their ablution. If both blood exudes from a man's skin and he touches a woman nâ-mahram to him, his ablution will be broken according to both Madhhabs. Namâz that he performs with that ablution will not be sahîh. It cannot be argued that "his ablution will be sahîh according to one Madhhab although it is not sahîh according to the other Madhhab. So his namâz will be sahîh." That person would have mixed the two Madhhabs with each other, which is called **telfîq**. A person who does so is called a **muleffiq**. It has been stated unanimously (by Islamic scholars) that namâz performed by a muleffiq will not be sahîh. An act of worship that is sahîh in one Madhhab with respect to one of its precepts and so in another Madhhab with respect to another one of its precepts will not be sahîh (in either Madhhab). If a person who made an ablution by applying masah on one-fourth of his head performs namâz after having touched a dog, this namâz his will not be sahîh. For, the ablution he made was not sahîh according to the Mâlikî

Madhhab. And when he touched the dog he was smeared with something najs according to the Shâfi'î Madhhab. Likewise, a talâq (divorce)[1] accomplished by using intimidation and force will be sahîh according to the Hanafî Madhhab. Therefore a person (in the Hanafî Madhhab) may marry the sister of the woman whom he has divorced (by using force). However, it will not be sahîh in the Shâfi'î Madhhab. For that matter, it will not be sahîh for him to carry on a life of double marriage with both sisters at the same time by achieving a manoeuvre through the conveniences presented by both Madhhabs. (It might be pertinent at this point to refer the dear reader to the initial eight chapters of the fourth fascicle, and also the twelfth chapter of the fifth fascicle, of **Endless Bliss**!) The aforesaid practices are examples of **telfîq** (or talfîq). Supposing, however, a person has accomplished doing something, e.g. an act of worship, by observing all the principles and rules of a certain Madhhab; it will be sahîh, according to a majority of Islamic scholars, for that person to perform that same act once again, or to perform something else, e.g. another act of worship, by following the guidelines presented in another Madhhab. In fact, it will be sahîh according to a consensus of all Islamic scholars to do so in case of a compelling situation. Moreover, supposing a person performed a certain act of worship by observing the principles of a certain Madhhab and thereafter found out that his worship had not been sahîh in that Madhhab though it would have been sahîh according to another Madhhab; he will have imitated that second Madhhab if he (considers) that it will be sahîh in that second Madhhab, and the act of worship that he performed will be sahîh now. [For, a necessity has arisen for him to imitate the second Madhhab so that he may save that act of worship, (which he has already performed.) It will be telfîq to follow an eclectic policy by performing different acts in accordance with different Madhhabs, if it is done with arbitrary worldly considerations or for pleasure. As is explained in the subject of ghusl, (i.e. in the fourth chapter of the fourth fascicle of **Endless Bliss**,) when an 'udhr, (i.e. an excuse, a hindrance, an inevitable situation,) arises, so that a person cannot perform a certain act of worship within the rules and principles of his own Madhhab, he will have to perform that worship by imitating another Madhhab, (i.e. one of the other three Madhhabs.) If, as he imitates the other Madhhab, there arises such another 'udhr as will hinder him from imitating the other

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[1] Please see the fifteenth chapter.

Madhhab although it is not a hindrance against following his own Madhhab (in the face of that new problem), his following both Madhhabs will not be telfîq, although it would not be sahîh according to either Madhhab were it not for the (compelling situation called) 'udhr.] As another Madhhab is being imitated, it is necessary to obey the other Madhhab in performing the acts of farz and avoiding the acts of mufsid in the system of the other Madhhab, even though the rules pertaining to those acts may be quite the other way round, e.g. harâm, in your own Madhhab. Your Madhhab's saying, "harâm," about them will not apply to your case (so long as your imitation continues)." A person who practises telfîq of Madhhabs will be punished with ta'zîr. Please see the book entitled **Seyf-ul-ebrâr**, (by Muhammad 'Abd-ur-Rahmân Silhetî, an India scholar!)

[In the Mâlikî Madhhab, red, yellowish or turbid blood that issues from the front of a girl that has reached the age of nine is called the **blood of haid** (menorrhoea). It is haid as soon as the bleeding starts. As the bleeding continues, it is menstrual until immediately before the fifteenth day, and its continuation thereafter, (as it may be the case,) is judged to be istihâda (menorrhagia). If her 'âdat changes the next month, her new 'âdat is the longer period of menstruation she has so far had plus three days. Bleeding that continues thereafter, as well as bleeding that continues after the fifteenth day in any case, becomes istihâda. When the kursuf (pad, tampon, sanitary towel) is found to be dry, or colourless although it may be wet, this case must be taken as the end of the menstrual period. Bleeding that a woman past the age of seventy undergoes is not haid; it is istihâda. In case a woman's bleeding continues intermittenly, the days spent without bleeding are to be taken as days of purity. The number of running days of purity is fifteen minimum. Bleeding that recurs before these fifteen days is istihâda. Such days of purity are infinite, (i.e. there is not a maximum limit.) If a bleeding stops and recurs fifteen days later, it is haid. Bleeding undergone before a childbirth is haid. If the baby is lifted out of the woman's womb through an opening cut in her abdomen, the bleeding that occurs in the immediate aftermath is not nifâs (puerperal discharge). Puerperal period is sixty days maximum. If the puerperal bleeding stops and does not recur within the following fifteen days, (the puerperal period has ended and) the woman undergoing nifâs has become tâhir (clean, purified). Bleeding that occurs thereafter is haid.]

A person who commits qazf by way of allusion and/or

innuendo will be punished with ta'zîr. A person who swears (at another) by allusion will not be punished with ta'zîr. A person who seduces someone else's wife and then marries her by making nikâh will be imprisoned, being kept in confinement until he divorces her or, otherwise, until he dies. Ta'zîr will be inflicted on a person who makes a show of wara' and taqwâ.

Guilts of ta'zîr wherein human rights are involved are, like guilts of hadd, unpardonable.

It is stated in the nineteenth article of Majalla: "It is not permissible to harm someone or to give others harm in return for the harm they have given you." Acts that are mubâh will not be permissible if they should be harmful to others. A person whose property has been stolen will not gain the right of stealing the thief's or other people's property. It is the judge's duty to get damages compensated for in a manner compatible with Islamic rules. A damage canot be compensated for by inflicting an equal or greater damage.

It is stated in **Bahr-ul-fatâwâ**: "A Muslim who sells alcoholic beverages will be punished severely with ta'zîr. A person who hugs a woman walking on the street and kisses her will be punished with ta'zîr. A punishment of hadd will be executed after the culprit is made to stand, clad in underwears only, and by inflicting flogging. If a woman whose husband is dead marries another man before the end of the period called iddat,[1] the man who marries her knowingly of it will be punished severely with ta'zîr. If a person marries a woman whose husband is somewhere far away, he will be punished with ta'zîr, and they will be separated. A woman who goes around in a man's guise and a man who goes around in a woman's guise will be punished with ta'zîr, and they will be sent to prison, to stay there until they make tawba. The same rule applies to singers and to people who play musical instruments. A person who takes someone else's wife to his own home by using force will be punished vehemently with ta'zîr, and the woman will be delivered back to her husband. A prostitute cannot be evicted from her house or ousted from the street where she lives by her neighbours. The judge will have her chastised with ta'zîr, which will be inflicted either by beating her or imprisonment.

A person who practises sorcery or incantation will be punished with ta'zîr. Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' states as

[1] Please see the final part of the fifteenth chapter for **'iddat**.

follows in the introduction: “Two of the teachings that are harâm (forbidden) to learn are sihr and kehânat. Sihr (sorcery, incantation) is a branch of teachings that is exploited to achieve weird feats by unscientific means. It is harâm to learn or teach sihr. It is harâm to learn it even for the purpose of protecting people from harm or doing useful services. [Hence, it is a grave sin to practise sihr, regardless of the altruism of the motive, such as breaking a magic spell, inciting love and admiration between married couples, and effecting defeat of the enemy forces. That altruistic motives will not make this grave sin permissible is written in the book **Hadîqa**, in its section dealing with ruinations that will be incurred by one’s entire body in the aggregate.] There is a hadîth-i-sherîf interdicting the kind of sihr called ‘tivala’ and which is intended to incite a man to love his wife. That this practice is harâm is written also in **Fatâwâ-i-Hâniyya**. In sihr, the written statements comprise also things other than âyat-i-kerîmas and effective prayers. Tawba made by a person who practises sihr or by a zindiq will not be accepted. Even if a person who practises sihr does not hold the belief that he is capable of doing anything he likes, which would cause him to (go out of Islam and) become an unbeliever, the judge will have to punish him or her with ta’zîr since he or she engages in mischief, (i.e. fitna and fesâd.) The ta’zîr will be inflicted by killing the culprit. If the person practising sihr does something ruinous to îmân, that person will become an unbeliever. ‘Kehânat’ means ‘telling about future events, (i.e. divination, fortune-telling, soothsaying,)’. ’Arrâf means diviner, soothsayer. Such people inform about the places of stolen things, about people who stole them, and about sorcerers. Their information is based on guesswork and suppositions, rather than on experimentation and calculation. Or, they say that they learn it from genies.”

If something that causes unbelief comes to person’s heart, it will not cause harm to his heart so long as he does not utter it and feels sorry about it. It will show that he has firm îmân. A person who swears at the Shaikhayn, (i.e. Hadrat Abû Bakr and Hadrat ’Umar ‘radiy-Allâhu ’anhumâ’,) will become a murtadd (renegade, apostate). He will be killed. A person who says that it is halâl for men to wear silk clothes will not become an unbeliever. For, it is a controversial issue. A person who says to another person, “Let us refer to Islam, too,” and the latter replies, “I have no business with Islam,” the latter will become an unbeliever. He will have to renew (tejdîd) both his îmân and his nikâh (marriage). A Muslim should

obey both Islam and the laws in force in his country. If a Muslim becomes a murtadd and goes to the Dâr-ul-harb, his property will pass on to his inheritors' possession. It will not become property of the Beyt-ul-mâl. A dhimmî who says that he has become a Muslim will be admitted as a Muslim. A disbeliever will not become a Muslim only by having himself circumcised. A dhimmî who buys a Muslim jâriya will be punished vehemently with ta'zîr. He will be ordered to sell the jâriya to a Muslim. A dhimmî who has bought a house within the Muslims' quarter will be ordered to sell it to a Muslim. A Muslim who has rented out his house in the vicinity of a mosque to a dhimmî will be ordered to evacuate the house and rent it out to Muslims who perform (their daily prayers of) namâz. It is permissible for a dhimmî to buy a slave who also is a disbeliever. If the slave becomes a Muslim, then the dhimmî will have to sell the slave to a Muslim. If a dhimmî fornicates with a Muslim woman, he will be flogged with a hundred stripes and sent to prison, being kept in confinement for a long time. If the woman is muhsan (married) she will be punished with rajm (stoning to that). If not, she will be flogged. A person who fornicates with his daughter-in-law will be punished with rajm."

A person who utters fuhsh (indecent or obscene words) will be punished with ta'zîr. For, it is an act of makrûh tahrîmî to utter fuhsh. It is stated in the eleventh of the ruinations incurred by way of speech: 'Fuhsh' means 'indecent or obscene speech'. Anything that exceeds its (dictated) limit is called 'fâhish (excessive, exorbitant)'. In this context, it means to tell someone else about indecent acts by using an overt language. An example of this is usage of a vulgar language when you have to talk about conjugal relations, relieving nature, etc. It is fuhsh, and so it is an act of makrûh tahrîmî, to express these events by uttering their vulgar versions. For, doing so is incompatible with muruwwat and diyânat; it will divest a person of virtues such as shame and bashfulness that are inherent in his nature and, to the bargain, it will hurt others. Muruwwat means 'human virtues', 'manliness'. When it is necessary to talk about conjugal relations or other bodily functions such as relieving nature, kinâya should be preferred to frankness. **Kinâya** means to use indirect, euphemistic remarks instead of an open, direct language. For instance, Allâhu ta'âlâ has said the word 'lems', which means 'touch', instead of the word jimâ' (coitus), in the Qur'ân al-kerîm. A hadîth-i-sherîf quoted by Ibni Abi-d-dunyâ and Abû Nu'aym 'rahmatullâhi ta'âlâ 'alaihimâ' reads: "**It is harâm for people who utter fuhsh to enter**

Paradise.” That is, they will not enter Paradise unless they are tormented for it. This is the end of the passage we have borrowed and translated from **Hadîqa**.

It is stated in the book entitled **Berîqa** that **Vekâhet** is the thirty-sixth of heart diseases. ‘Vekâhet’ means ‘paucity of hayâ (shame, bashfulness)’. ‘Hayâ’ means to be ashamed to do something nasty, to beware of being upbraided. In English it may be explained with such words as ‘feel shame’ and ‘bashfulness’ and ‘embarrassment’. It is stated in a hadîth-i-sherîf: “**Feel hayâ towards Allâhu ta’âlâ**!” Feeling hayâ towards Allâhu ta’âlâ entails ceasing from the lustful and sensuous desires of one’s nafs. A person with hayâ will fear Allâhu ta’âlâ. He will avoid acts and words that He does not approve of. It is stated in a hadîth-i-sherîf: “**Hayâ is from îmân. Talking fuhsh is from jefâ. Îmân will guide to Paradise, whereas jefâ will lead to Hell**.” Hayâ and îmân stay together. If one of them disappears, the other one will follow suit. Hayâ that a woman has been endowed with is a man’s hayâ nine times again. A hadîth-i-sherîf reads: “**Fuhsh is a blemish on a person, whereas hayâ is an ornament that the human being has been gifted with**.” The most valuable version of hayâ is hayâ that one has towards Allâhu ta’âlâ. Next comes hayâ towards Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. And finally, hayâ towards other people. This is the end of our citation from **Berîqa**. Unbelievers have been striving to strip Muslims of their hayâ, whereby to destroy their îmân. They have been pioneering new-fangled fashions of well-nigh nakedness at beaches, football games, and other sports activities. They have been calling obscenities ‘teachings of sex’. In order to build a younger generation without any sense of hayâ, they have been disguising the so-called teachings of sex oriented towards nudism under cloaks such as ‘modernism’, ‘utilitarian approach’, and ‘practical and salutary ways of sports’. They have been trying to mislead young people with casuistries such as, “We will join civilized nations by doing as they do. We will keep in step with the time we are living in. We will get rid of old-fashioned ways and thoughts.” Could disbelief ever be said to be something good and useful on account of the progress that disbelievers have made in technology or the recent inventions they have achieved on the exploitation of matter and energy? Could their accomplishments ever be a ground for suggesting that we should imitate their interpolated religious rites or depraved life-styles? A Muslim simply does not recommend that we should imitate disbelievers’ practices

interdicted as they have been by Allâhu ta'âlâ. Nor does he say that they are useful. Harâms can by no means be good or useful. It is not a guilt to praise or imitate those practices of disbelievers that have not been prohibited by the Islamic religion, not to mention those which Islam commands. Science and heavy industry, for instance, are areas whereby disbelievers have attained the epithet 'civilized'. A Muslim will praise disbelievers for such accomplishments of theirs. An enemy of Islam, on the other hand, will praise their disbelief, their religious rites, their immoralities and other harmful and evil activities forbidden by Islam, by affixing them to their so-called accomplishments. Allâhu ta'âlâ bestows comfort and peace on those who work in the way shown by Islam and on those who teach Islamic knowledge, Islamic ma'rifats, Islamic kerâmats and wonders, as He gives whatsoever they pursue to those who strive to make progress in worldly knowledge and in science. Nations of disbelievers focus all their attention and efforts on science. They do not study the Islamic religion with a neutral and unbiased conscience. Consequently, as they make progress in science and build up heavy industries, they cannot get out of the filths of disbelief or protect themselves against the harms of harâms and their wicked acts; they cannot attain comfort, peace, or happiness. The progress they make in science cannot provide them a comfortable life. For, disbelief and committing harâms will always and only produce harms, losses, and evils. They always end in ruination. In stark contrast, îmân, acts of worship, and beautiful morals will always and only produce goodness and peace. It is ignorance and stupidity to praise the disbelievers' acts counter to Islamic belief and practices by putting forward the progress they have been making in science. Muslims should emulate disbelievers in doing scientific research and building up heavy industries. For, Islam commands to do so. Islam commands both scientific research and moral beauty and doing good to others. Muslims should avoid being ensnared into the error of looking on the disbelievers' and munâfiqs' going about naked and engaging in pornografic talks in the name of teachings of sex as useful things. They should be wise to the stratagem in (those impostors') commending those vices, which is merely a trap set for the purpose of robbing them of their valuable hayâ and îmân. To see whether something is useful or harmful, the criterion to be used is not whether or not disbelievers have been practising it, but whether our blessed faith, Islam, has commanded it or prohibited it.

12 – JINÂYÂT
(Crimes)

The author 'rahmatullâhi ta'âlâ 'alaihi' of the book entitled **Radd-ul-muhtâr** states: Jinâyat means wounding or killing.

'Qatl' means 'homicide'. The person who does the killing is called 'murderer', and the one killed is called 'murdered'. Five types of homicide are harâm:

1– Intentional, premeditated hormicide is done with something deadly, e.g. by thrusting a knife into the body or by shooting with a shotgun. Anything made from iron is a substitute for a knife, and any metal is a substitute for iron. Pointed and sharp objects made from wood or glass or stone also are substitutes for iron. It will be homicide also to kill by burning in fire or to kill in a hot oven whose fire is out or in boiling water. According to the Two Imâms, it will be homicide also to kill by sticking a needle into the neck or heart or by battering with something heavy.

Premeditated homicide is a sin graver than saying [optionally] words that will cause unbelief. For, whereas it will be permissible for a person being forced with threats of death to say something that will mean denial of his faith to do so although his heart is teeming with îmân, it would not be permissible for him to kill someone else in order to save himself from death if he were threatened with being killed if he would not kill that other person. However, to become a murtadd (renegade) through one's heart is a sin graver than homicide. A person who murders a Muslim intentionally will not become an unbeliever. If the murderer has killed that Muslim because the victim was a Believer or by saying that it is an act of halâl to do so, he will become an unbeliever.

Punishment termed **qaved** will be inflicted on a person guilty of an unjust and premeditated homicide. 'Qaved' means 'killing him in qisâs (return in kind and degree, retaliation)'. Qisâs will not be applied if one of the victim's walîs forgives the murderer or if the walî and the murderer reach a mutual agreement on payment of a certain amount of property or money. The property agreed on will be accepted and taken. It is stated as follows in a hadîth-i-sherîf quoted in **Berîqa**, in its section dealing with the bad habit termed **hiqd** (rancour, malice): "**A person who dies after having paid human rights, having recited the Sûra Ikhlâs-i-sherîf eleven times after each prayer of namâz, and having forgiven the murderer, will enter Paradise**." Kaffârat will not be required for premeditated

homicide. For, premeditated homicide is a grave sin, whereas kaffârat is an act of worship. They will never come together. It is stated in another hadîth-i-sherîf, quoted in **Bukhârî**: "**Ekber-i-kebâir** (the gravest sins) **are attributing a partner to Allâhu ta'âlâ, homicide, disobedience to parents, and perjury**." Other equally grave sins are: fornication, theft, and taking and giving fâiz (interest).

The author of the book entitled **Tuhfa-t-ul-fuqahâ**, (Muhammad Samarkandî 'rahmatullâhi ta'âlâ 'alaih', d. 1117 [1704 A.D.],) states: If a person sees his father being killed with a gun by someone, or if the murderer tells him in the presence of two witnesses that he has killed his father, and if thereafter the murderer says to him, "Your father had killed my walî. I killed your father in qisâs (retatiation)," or if the murderer says to him that he killed that person's father because his father had become a murtadd (renegade), it will be mubâh for him to kill his father's murderer (even) if he (himself) does not know that that was the case (concerning the reasons for the murder). If two 'âdil witnesses say to a person, "So and so killed your father," it will not be mubâh for him to kill the accused. For, testimony given by two witnesses can be used as evidence only in a court of law. Unlike that person's seeing the murder or the murderer's confession, it will not provide evidence for that person.

2– The second type of homicide that is harâm is 'shabaha', i.e. homicide that resembles intentional homicide. It is homicide committed with things that are not normally used for homicide. An example is homicide committed with a small stone or by beating with a small stick. According to Imâm A'zam Abû Hanîfa 'rahmatullâhi ta'âlâ 'alaih', homicide committed with a big stone or with a big stick also is in this category. Other examples are those committed by throwing the victim into a well or down a mountain or the roof of a building. Homicide of this type will not necessitate 'qaved', although it is a grave sin that incurs kaffârat and a heavy diyat on the 'âqila (of the murderer). If homicide called 'shabaha' recurs, the murderer will be killed.

Amputation of a limb of a person's body is not within the scope of the guilt called 'shabaha'. However, it will be taken as a premeditated guilt, regardless of the limb amputated and of the manner of amputation. Therefore, qisâs will be necessary in return for any limb amputated. In case of an agreement reached, the payment will be made from the guilty person's property. 'Heavy diyat' means a hundred camels. 'Âqila means 'the culprit's next of

kin’. The ’âqila will have to pay this (heavy) diyat within three years. In a case of premeditated homicide, when an agreement has been reached, and in a case of homicide by mistake as well, (the following article,) the property [or money] (of diyat) will be paid by the ’âqila.

3– Homicide by mistake has two varieties:

a) By mistake on the part of the murderer: To shoot a person by mistaking him for game or for enemy.

b) By mistake on the part of the bullet: Homicide wherein a bullet shot at game hits a man or ricochets back from the intended target and hits a man. Another example of this case is a man’s being killed by a piece of wood or another heavy object dropped by a person carrying it. In a case of homicide by mistake a diyat by the ’âqila and a kaffârat will be necessary. (‘Diyat’ and ‘kaffârat’ will be explained in the following chapter.) The sin incurred will be less than the one in the previous two cases of homicide.

4– Homicide by way of the cause of a mistake: An example of this is to kill someone by falling on them from a high place or a sleeping person’s killing someone by tumbling over them. This kind of homicide also will be punished with kaffârat and diyat. Another example is a person’s being trampled to death by the horse being ridden [or being run over by a vehicle being driven].

5– Death caused by something being done for quite another purpose. Supposing a person digs a well or places a stone at a place that does not belong to him and the well he has dug or the stone causes another person’s death. His ’âqila will have to pay diyat. Kaffârat will not be necessary. The sin incurred will be for having dug a well in someone else’s property, and not for homicide. No compensation will be necessary if he dug the well with the government’s permission or if the well is in his own property or if the event of falling into the well took place after the second person’s having been informed about the well dug.

In the first four types of homicide, the murderer, if he is mukallaf, (i.e. if he has reached the ages of discretion and puberty,) will be deprived of inheriting property, whereas he will not be deprived in the fifth case.

WHAT PEOPLE ARE TO BE PUNISHED WITH QAVED? — If a person deliberately kills, in the Dâr-ul-islâm, (one of) the people whose blood is harâm, it will be necessary to impose ‘qaved’ on him, which means to say that the murderer will have to be retaliated on by being put to death, (and this retaliation

is termed ‘qisas’.) In the Dâr-ul-islâm, a Muslim’s or dhimmî’s blood is harâm. Blood of a harbî or of a musta’min (or muste’min)[1] disbeliever or of a muhsan (married) adulterer or of a murtadd (renegade, apostate) is not harâm. If a mukallaf Muslim intentionally kills a dhimmî, it will be necessary to inflict ‘qaved’ on him. If a Muslim steals a dhimmî’s property, his hand will be cut off. ‘Qaved’ will be inflicted on a person who kills an insane person or an invalid or a child or a blind person or a woman, as well as a person who kills one of his own parents or grandfathers. A person who kills his own child or grandchild will not be punished with ‘qaved’. Instead, a diyat from the father’s property will have to be paid. For, payment of diyat is not incumbent on the ’âqila in premeditated homicide. In warfare, when both armies intermingle, if a person kills a Muslim intentionally but by confusing him with an unbeliever, it will not be necessary to inflict qaved on him. Yet kaffârat and diyat will be required. No punishment will be required if a person kills by mistake a Muslim among unbelievers. It is permissible to kill a genie disguised in an animal that is permissible to kill, such as a snake. A white snake that crawls without any winding curves is a genie. Before killing it, it is better to warn it by say, “Go out, go away bi-iznillah.”

‘Qaved’, i.e. killing the murderer is carried out with a sword or with a shotgun. It is not permissible to kill the murderer in any other way. A person who kills the murderer by throwing him into a well or crushing him under a stone or by driving an animal onto him or by hurling him into fire or by any other way, will be punished with ta’zîr.

After the decision is made by the court of law, the murderer will be killed by the victim’s walî or by a wakîl (deputy) appointed by the walî. Yet the wakîl cannot kill the murderer in the absence of the walî. If the murderer is killed by anyone other than these people, that person will be punished with qaved. If that person kills the murderer by mistake, that person’s ’âqila will have to pay diyat.

If one of two walîs forgives the murderer and the other walî applies qisâs (retaliation) without having heard of the pardon granted by the other walî, nothing will be necessary. Yet if he did the killing although he had heard of the pardon and he knew that

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[1] Please see the forty-sixth chapter of the fifth fascicle of **Endless Bliss** for terms such as ‘musta’min’ and ‘muhsan’.

it would be harâm for him to kill the murderer, that walî will have to be punished with qaved. If he says that he did not know that it would be harâm, then he will have to pay diyat.

If a wounded person says, “I was not wounded by so-and-so,” and then dies, his inheritors cannot sue ‘so-and-so’.

If a wounded person or the walîs forgive the person guilty of the wounding and then the wounded person dies, the pardon granted will be permissible.

If a person is given something poisonous, drinks it without knowing that it is poisonous, and dies, the person who has given the poison will be punished not with qisâs or diyat, but only with imprisonment and ta’zîr. According to Imâm A’zam Abû Hanîfa ‘rahmatullâhi ta’âlâ ’alaih’, homicide committed with something that will not inflict a wound on the body is not premeditated homicide. It has been stated (by scholars) that qaved will have to be inflicted if the victim was forced to drink the poison given. The fatwâ, however, rules out an application of qisâs and states that the murderer’s ’âqila will have to pay a diyat.

Homicide committed by hitting the victim with a shovel will necessitate a ‘qaved’, if the victim dies as a result of a wound caused by a blow administered with the iron part of it. If the victim is killed without wounding, or if the wounding has been done with the wooden part, the homicide committed will be one that is termed ‘shabah-i-’amd’. (Please see ‘shabah’ defined earlier in the text.) If the homicide has been committed by strangulation or by drowning in water, it will be a case of shabah-i-’amd according to Imâm A’zam Abû Hanîfa. If the murderer has made a habit of strangling to death, he will be killed. Once he has been brought to the court of law, his tawba will no longer be acceptable. If he is confined in a room and dies of hunger, nothing will be necessary. The fatwâ states that this is so. According to the Two Imâms, a diyat will have to be paid in all the (aforesaid) cases. If the homicide is perpetrated by burying the victim in the earth, a diyat will be incumbent on the murderer’s ’âqila.

If a person dies upon being thrown before ferocious animals or among snakes and scorpions, ‘qaved’ or ‘diyat’ will not be required. It has been stated (by scholars) that a diyat also will be required for battery followed by confinement until the victim dies. If a child is subjected to the aforesaid treatments or is exposed to very hot or cold weather, the guilty person’s ’âqila will have to pay a diyat.

Qaved will be inflicted on a person who kills someone who is about to die.

If a person who draws a sword against Muslims or dhimmîs, it will be wâjib to kill him. No punishment will be inflicted on a person who kills a person who does so. However, he will not be killed after he has sheathed back his sword.

Supposing a person draws a sword or a gun against someone, regardless of the place and the time's being day or night, or if he intimidates a person with a stick outside of the urban area by day or by night, no punishment will be inflicted on a person who kills that thug. If an insane person or a child draws a gun and gets killed, a diyat will be incumbent on the killer. A person who kills an animal attacking him will have to pay its value. A deliberate homicide committed by a child or an insane person will be accepted as a homicide by mistake. A diyat will have to be paid by the child's 'âqila or by the child itself. Kaffârat will not be necessary; and they cannot inherit property.

Supposing a person's house is being burglarized at night and the burglar is leaving with the goods he has stolen, taking no heed of his warning shouts, he will not be punished if he pursues the burglar and kills him. If a person sees a burglar in his house or a burglar trying to break in through the door or through one of the windows, first he shouts for warning. If the burglar does not run away, it will be permissible for that person to kill the burglar. Qisâs will not be inflicted on that person.

If a person says to another person, "Kill me," and thereupon the latter kills the former with a metal object, a diyat will have to be paid from the murderer's property. If the killing is done with something else, then the diyat will be paid by the murderer's 'âqila. The same rule applies when the former says, "Kill my sibling (or son or father)."

If a person says to another person, "Cut off my hand (or foot)," and the latter cuts off the former's hand (or foot), and thereupon the former dies, no punishment will be entailed. For, a person's hand or foot is like his property, and his instructions pertaining to them will be sahîh.

The walî's pardoning the murderer is better than making a peace in return for payment of property. And making a peace in return for property is better than qisâs (retaliation). 'Qaved' and 'diyat' belong to the inheritor(s) by rights. When the walî grants a pardon, the murderer will be absolved from the qaved and from

the diyat in the world. So is the case with the wounded person's granting a pardon.

A murderer's tawba will not be accepted unless he consents to qaved. Infliction of qisâs will absolve him from the walîs' rights. The murdered person, however, will demand his right in the Hereafter.

(Punishment of) qisâs differs from (those of) hadd in nine respects:

1– Judge of the law court may apply qisâs upon his personal information (about the felony), whereas hadd is inapplicable without the witnesses.

2– Right of (having) qisâs (inflicted) will pass on to inheritors, whereas right of hadd will not pass on to inheritors.

3– Qisâs is pardonable, whereas hadd is not.

4– Elapse of time will not invalidate witness-bearing to homicide. Bearing witness to a guilt entailing (a punishment of) hadd, with the exception of qazf, (which is explained earlier in the text,) will not be acceptable after a one-month elapse. As for the hadd for (consumption of) an alcoholic beverage; testimony will be rejected after the smell (of alcohol) is gone from the (accused person's) mouth.

5– Gestural or written testimony given by a dumb witness is acceptable in a case of qisâs, and not in one of hadd.

6– Shefâ'at (intercession) for a case of qisâs is permissible. Shefâ'at for a case of hadd will not be accepted once it has been brought to the court of law. However, shefâ'at before that will be permissible. Concerning sins other than those involving hadd, it will be good to forgive the sinner unless he insists (in the sin).

7– A case of qisâs requires that a lawsuit be brought to the court. For cases of hadd other than qazf and theft, the witnesses may be heard without a lawsuit having been filed.

8– As a punishment of hadd is being executed the judge has to be present, whereas he does not have to attend an execution of qisâs.

9– If the informer of a guilt involving a punishment of hadd recants, it will be accepted.

Supposing someone pokes his head through the door and peeps inside. If the resident throws a stone at him and causes him to lose his eye, nothing will be required.

Supposing someone breaks in a person's house or stays in private with his wife so as to cause a state of halwat; it will not be permissible for this person to kill that person or to knock out an eye of that person as long as it is possible for him to expel that person by some other means.

Qaved for guilts other than homicide: Qisâs will be required in all manners of wounding for which retaliation is practicable. All manners of wounding other than the felony of homicide are categorized as 'premeditated', regardless of the tool used in the guilt. The second type of premeditated felony, i.e. the shabah-i-'amd, is out of the question in these manners of wounding. If a person cuts off someone else's arm, his hand will be cut off by the joint. Identical punishments of qisâs will be inflicted for the guilts of limb-amputation such as a foot, nose, an ear, and an eye. All kinds of shajja, i.e. head-wounding, as well, will be punished with a qisâs. The only guilt wherein qisâs is inapplicable is bone-breaking. Qisâs will be inflicted for tooth-breaking. If a person breaks a tooth of another person, his tooth will be filed so as to reduce it to the size of the tooth he has broken.

Qisâs between people of opposite sexes is applicable only in cases of homicide. In woundings involving qisâs, qisâs will not be executed before the injury heals. For, some wounds may cause death, in which case a qisâs for homicide will be required. Qisâs will not be applied for other limbs. Ersh, i.e. money will be paid as a diyat. Qisâs is applicable between women, as well as between a Muslim and a dhimmî. Qisâs will not be applied for an injury that has healed or in a case involving amputation of a tongue or a male genital organ, yet it is applicable in a case that entails amputation of a lip.

The wounded person may demand qisâs or diyat from the person who has wounded him.

Qisâs will fall in cases such as death of the murderer, pardon granted by the (victim's) walî, and an agreement made on the understanding that a certain amount of property will be paid. It will fall even if the amount of property agreed upon is small. However, the amount to be paid as a qisâs for a homicide by mistake cannot be below the amount dictated by Islam. An excess of that amount, on the other hand, will be fâiz. The property should be paid on the spot. A mutual agreement may be made for a respite. As well, qisâs will not be applied if one of the walîs makes a peace or grants a pardon. The other inheritors will receive

their shares of the diyat within three years (maximum) from the guilty person. If a few people (come together and) cut off a hand or another limb of a person, none of them will be punished with qisâs. They will pay the diyat in equal shares. If they kill that person, qisâs will be inflicted on all of them.

If a person comes home and sees his wife fornicating with a man, it will be halâl for him to kill the man. He may kill both of them if his wife has consented. It is halâl for a woman to kill her rapist, and for a boy to kill the person who has forced him for an act of sodomy.

If a person dies as a result of amputation of one of his limbs, nothing will be required if the amputation was a decision of judge of the court of law. Other cases of death that will entail no responsibility are those which result from medical practices carried on under the supervision of medical doctors, veterinary surgeons, or other authorities; such as bleeding, circumcision, blood transfusion, and injection. For, practices that are wâjib are not susceptible of stipulating security. Practices that are mubâh, on the other hand, will be permissible when security is guaranteed. It is wâjib for a teacher to beat the child for the purpose of teaching it and with the permission of its parents or its wasî. And it is mubâh if the beating is intended for disciplining the child. If, (in the former case, i.e.) in the beating done to carry out an act of wâjib, the amount and/or the vehemence of the beating and/or the parts of the child's body subjected to the beating are in excess of customary practices and the child dies, a diyat will have to be paid. In (the latter case, i.e. in) the beating that is mubâh, the diyat will have to be paid if the child dies, regardless of the manner of beating. According to the Two Imâms 'rahmatullâhi ta'âlâ 'alaihima', te'dîb (disciplining), as well as ta'lîm (teaching), is wâjib. It is not wâjib for the teacher to beat his pupil with the permission of the pupil's parents. If the child dies (upon the beating), he will have to compensate, according to a consensus of Islamic scholars. A husband's beating his wife for te'dîb is mubâh, not wâjib.

Supposing a child falls down from a window, his head swells, doctors say that an operation performed on the child's brain will result in its death, and yet one doctor says, "It will die if its head is not opened today," and opens the child's head; thereafter the child dies; no punishment will be required if the incision has been performed with a permission and by using the correct scientific technology. If it has been done without a permission and

incorrectly, qisâs will be necessary.

The walî who has the right of inflicting qisâs on the murderer is (any one of) the inheritors of the deceased.

If a person proves that a certain person has killed his father intentionally and yet his brother cannot be found, a qisâs will not be inflicted on the murderer until the plaintiff's brother shows up. The accused will be kept in prison. When his brother appears, the qisâs will be executed if the accuser proves the crime by way of evidence again. If the murderer proves that the plaintiff's brother has forgiven him, the qisâs will no longer be applicable.

It is stated in **Hadîqa**, in its section dealing with ruinations incurred by way of speech: "As fâsiq people and bid'at holders commit sins, it is not permissible for a person who is unable to prevent them to watch them, unless there is a darûrat to do so. For that matter, a scene at which someone is being put to death, executed, or tormented as a result of blatant injustice should not be watched. As an unfair penalty of that sort is being inflicted, it should never be watched, since death with cruelty is a probable event. It is stated in a hadîth-i-sherîf: "**Do not attend a scene at which someone is being killed with dhulm** (injustice, cruelty)! **Damnations will shower on a person who does not rescue the victim although he is present at the scene**." Hence, it is permissible to watch someone being put to death or beaten, if it is a punishment commanded by Islam. It is not permissible to watch a flight of a shooting star, either, since it has a deleterious effect on the eyes.

13 – PUNISHMENTS of DIYAT – KAFFÂRAT

'Diyat' means 'pecuniary fine to be paid by the murderer'. 'Ersh', on the other hand, is a pecuniary fine levied for crimes that do not involve death. Fine to be levied for a homicide perpetrated with 'shabah-i-'amd', (which has been defined earlier in the text,) is a heavy diyat, i.e. (payment of) a hundred camels. Twenty-five of the camels shall have reached the age of two; twenty-five of them shall be at least three years old, twenty-five of them four years old, and the last twenty-five have to be five years old; and all of them shall be female camels. According to a few Islamic scholars, a thousand gold dinârs may be paid, instead. 'Dinâr' means a minted gold coin weighing a mithqâl.[1] The diyat to be paid by a person who has committed a homicide by mistake is, again, a hundred camels. Yet this time the number of each age-group of the young camels cited in the former case shall be twenty, and twenty other two-year old male camels in addition. Or, a thousand gold dinârs, or ten thousand dirhams of silver, may be paid, instead. According to the Two Imâms 'rahmatullâhi ta'âlâ 'alaihima', the person who committed the crime has a choice to make between any one of these three alternatives and two hundred head of cattle or two thousand sheep or two hundred two-piece sets of clothing such as pants-and-shirt, [and trousers-and-jacket.]

Kaffârat for these two types of homicide, as well as for homicide by way of the cause of a mistake, (i.e. the aforesaid fourth type of homicide,) is to manumit a slave who is a Mu'min, (i.e. a Believer in the Islamic religion.) A person who is unable to do so will fast for two months running. Kaffârat in this respect does not contain the version of feeding poor people. (Please scan the sixth chapter of the fifth fascicle of **Endless Bliss**!) Diyat for a woman murdered is half that for a man murdered. Diyat for a dhimmî or a musta'min (murdered) is identical with that for a Muslim.

Diyats for crimes of depriving a person of a limb or of natural beauty are identical with the diyats for the aforesaid crimes. A complete diyat will be paid for limbs of which every individual person has a single one, such as a nose, a tongue, and a male genital organ. Other losses that require a complete diyat are sensory and motional deprivations such as mental derangement;

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[1] Please see the fourth kind of 'hadd' in the tenth chapter for 'mithqâl'.

psychiatric disorder; deafness; loss of sense of taste; anosmia; loss of sight; loss of speech; a paralyzed hand; and enuresis. A complete diyat will be paid for both of double limbs such as eyes; ears; eye-brows; lips; breasts of a woman; and feet, and half a diyat for one of each pair. With limbs that are in quartets, e.g. eye-lashes, a quarter diyat will be paid for each row; one-tenth of a diyat will be paid for a finger or toe; and one-twentieth of a diyat for a tooth. A complete diyat will be required for having a person's hair or beard shaved in such a manner as it will never grow again. If the hair or the beard grows again a year later, the person who had it shaved by using force will not have to pay diyat. However, he will be punished for having committed an act that is not halâl.

Qisâs for hair and beard is inapplicable. A diyat for a woman's tooth is half one that is for a man's.

If a person causes a woman to abort her unborn baby by hitting her or giving her a drug, that person's 'âqila will pay one-twentieth of a diyat. A complete diyat will have to be paid if the baby is aborted alive and dies thereafter.

If a woman has an abortion or gets her nonviable fetus aborted by using drugs or other methods without her husband's permission, her 'âqila will pay one-twentieth of a diyat, which is worth five hundred dirhams of silver, to the woman's husband. Nothing will be required if the husband consented to the process.

'Âqila means 'murderer's 'jihâd' companions, assistants'. The 'âqila of a murderer who does not have such assistants are his tribe, who are his assistants, or his kinsfolk. 'Fellow villagers' or 'fellow citizens' is meant by 'his tribe'. The diyat incumbent upon the murderer will be charged in certain shares to these assistants of his, and it will be exacted within three years. The amount to be exacted from one person in three years cannot be more than four dirhams (of silver). Women or children or insane people will not be included in the 'âqila. A disbeliever and a Muslim will not be 'âqila for each other.

If a Muslim murderer does not have 'âqila or inheritors, his diyat will be paid by the Beyt-ul-mâl, i.e. by the government. If there is not a Beyt-ul-mâl, either, he himself will pay it within three years. If a dhimmî does not have 'âqila, he himself will pay the 'âqila in three years. A Muslim who kills another Muslim in the Dâr-ul-harb will pay the diyat incumbent on him in three years. It is out of the question there to be 'âqila in the Dâr-ul-harb. Non-Arabians called 'ajams cannot have 'âqila.

It is stated as follows in the fatwâ of **Abu-s-su’ûd Efendi** ‘rahmatullâhi ta’âlâ ‘alaih’, [no. 706,] which exists in the Lala Ismâ’îl section of the Library of Suleymâniyye, (in Istanbul:) “If a dead person is found hanging in a house or shop, its diyat will be paid by the landlord, according to Imâm A’zam Abû Hanîfa ‘rahmatullâhi ta’âlâ ’alaih’, and by the tenant, according to Imâm Abû Yûsuf ‘rahmatullâhi ta’âlâ ’alaih’. The fatwâ is in agreement with Abû Yûsuf’s ijtihâd.”

A look from a scholar is a treasure hardly attainable;
Sohbat in his presence is a library inexhaustible.

14 – IKRÂH (intimidation, duress) and HIJR (forbidding)

It is a grave sin to intimidate a Believer or a dhimmî.

It is stated in the nine hundred and forty-ninth (949) article of **Durer-ul-hukkâm** in the fifth volume of Ibni ’Âbidîn ‘rahmatullâhi ta’âlâ ’alaih’: **Ikrâh** means to unjustly use pressure to force a person to do something that he does not want to do. There are four conditions that a certain act of pressure will be required to fulfil so that it may be called an act of ikrâh: The person using the pressure has to be capable of carrying out the threat he intimidates the other person with; the person being intimidated has to know for certain that the threat he is being intimidated with shall be carried out; the threat he is being intimidated with has to be something catastrophic such as death and/or amputation of a limb; the act he is being intimidated into doing has to be something that must not be done. There two types of ikrâh: An ikrâh that is muljî (compelling, forcing); and one that is not muljî. A **muljî** ikrâh is one in the full sense, a heavy one, which eliminates one’s consent and option, so that it becomes a darûrat, (an inevitable necessity that compels one to do what one is being intimidated into doing.) And that ikrâh is either of death or of amputation of a limb, or an imprisonment or beating that will cause (at least one of these two) catastrophic results. It is written in Ibni ‘Âbidîn that being intimidated with the threat of destroying one’s entire property also will be an ikrâh that is **muljî**. [Hence, if one is intimidated with the threat of being prevented from earning a bare pittance of nafaqa[1]

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[1] Please see the eighth chapter for ‘nafaqa’.

and there is the fear that one cannot find another job to work at, the **ikrâh** will be **one that is muljî**.] Ikrâh that is **non-muljî** will eliminate one's consent only; an example of which is to be intimidated with being kept in prison for a period longer than a day or with being vehemently beaten. [This type of ikrâh would constitute an 'udhr, (i.e. an excuse, a good reason,) for kufr-i-hukmî.] (Please see the second paragraph of the twenty-ninth chapter of the first fascicle of **Endless Bliss** for 'kufr-i-hukmî'.) To scold or castigate people of knowledge and honour will mean ikrâh for them. To send one's mahram relative to prison will mean ikrâh for one. Commandments of the Sultân, [of the government and of laws] mean ikrâh. There are various things that one may find oneself being intimidated into doing:

1– Things that are permissible to do but (better because) it yields thawâb not to do. Examples of them are to make a statement that causes unbelief and to speak ill of the Messenger of Allah as a result of an ikrâh that is muljî. However, the person who is being forced to do so will have to make tawriya (or tevriya), i.e. he has to think of someone else with the name Muhammad, (supposing he is being intimidated into speaking ill of Muhammad 'alaihis-salâm', the Blessed Messenger of Allah;) and he should be innerly convinced that you are prostrating yourself as an act of worship towards Allâhu ta'âlâ, (supposing you are being intimidated into prostrating yourself before icons or idols.) Even with that inner conviction, it would be an act of makrûh to prostrate oneself before such things. And if the person under duress does not make tawriya although he remembers that he should do so, he will become an unbeliever. He will be excusable if he does not remember to do so. Other examples in this category are: Not to perform namâz (five times daily); (disobedience to) any of the Islamic commandments declared in the Qur'ân al-kerîm; to destroy one's own or someone else's property; to vituperate or slander a Muslim; to commit an act of harâm under duress, e.g. a woman's fornicating or a person's committing an act of sodomy. It is dhulm (cruelty, wrongdoing) to extort someone else's property. Like unbelief, it will never become halâl. It is a sin graver than consumption wine to extort someone else's property, even if he is a dhimmî. A person who has committed the act of ikrâh will have to repay the property. In an act of ikrâh perpetrated by someone other than the Sultân, presence of the person who gave the commandment or of the person he appointed, is essential. Sodomy is an act of harâm graver than fornication. It is in this category of ikrâh for a person to

divorce his wife. [Hence, it is permissible for a woman under an ikrâh that is not mulji to expose her head (when she goes out or is in a mixed gathering).]

2– Things that are harâm to do under an ikrâh that is mulji. Examples in the category are: To kill a Muslim or a dhimmî or to cut off one of their limbs; to subject them to imprisonment long enough or to battery vehement enough to cause such catastrophic results; and for a man to fornicate under duress. In an event of killing (under this type of duress), the qisâs (retaliation) will be inflicted on the person guilty of the ikrâh, although the sin for killing will be blamed on the killer. If a person not under an ikrâh permits that his arm be cut off, it will be sinful to cut off his arm, unless it is necessary for medical reasons. Supposing a person is being intimidated into killing another person; if the person intended to be killed consents to his being killed, he will be sinful when he is killed. If the President of the State intimidates a person into cutting off someone's limb with the threat of death, it will be permissible for that person to carry out the amputation. If a person is intimidated into killing himself with the threat of death, it will not be permissible for him to kill himself.

[Hence, supposing a person (under enemy attack) knows that when they fall into the hands of the enemy they will be killed after gang rapes and vehement torments; it will not be permissible for him to kill himself and his closest relatives. A woman's being subjected to a rape under duress has been dealt with in the first article above. It is stated as follows in the chapter entitled **Subject of Jihâd** (of the aforesaid book): "If a person knows that he will be killed if he attacks the enemy and that he will be taken captive if he does not (attack the enemy), then he should not attack the enemy. If he attacks the enemy because he knows that he will inflict some losses on them and thereafter gets killed by the enemy, his attack will have been a permissible one. It will not be permissible, however, for him to attack if doing so will be of no effect with respect to losses on the enemy. Not so is the case with dissuading fâsiq Muslims from sinning." [Please see the fortieth chapter of the first fascicle, and the fourth chapter of the second fascicle, of **Endless Bliss**, and also article 1003 in the book entitled **Majalla**! The fifty-fifth letter in the third volume of **Maktûbât-i-Ma'thûmiyya**, (by Muhammad Ma'thûm Fârûqî 'rahmatullâhi ta'âlâ 'alaih', 1007, Serhend – 1079 [1668 A.D.], the same place; the third blessed son of Imâm Rabbânî 'quddisa sirruhumâ',) provides detailed information on this subject.]

3– Things that are halâl, and even farz to do, and sinful not to do and die, for a person under an ikrâh that is muljî. Examples of this case are to drink wine and to eat lesh or pork. For, being under an ikrâh that is muljî is a darûrât that makes consumption of these things justifiable in Islam. When someone else's property is annihilated by a person under an ikrâh that is muljî, it will be paid for by the person guilty of the ikrâh. In the case of an ikrâh that is not muljî, the compensation will incumbent on the person who has done the annihilation.

Agreements [aqds] made under an ikrâh, muljî and otherwise alike, will not be sahîh (valid). For, consent on the part of both parties is essential for an agreement's being sahîh. Supposing a person (under duress) transacted a business such as selling his property, purchasing something, renting out, giving a present, cancelling or postponing a debt (to be paid to him), avowing that he is indebted; when he attains safety from the threat he will make a choice between denying the transaction and consenting to it. A person who is in possession of property sold (by its former owner) under duress, is the owner of that property. For, a sale made under duress is fâsid. (Please see the third article in the thirty-first chapter of the fifth fascicle of **Endless Bliss**!) [It is not permissible to intimidate or beat a person into signing a confession at a police station. A person has the right to retract the confession he has made under duress.]

Interactions such as nikâh (marriage performed in a manner prescribed by Islam), talâq (divorce, dissolution of nikâh), nazr (or nedhr), oath, rij'at, i.e. remarrying a woman that one has divorced, will be sahîh also when they are performed under an ikrâh that is not muljî. When the ikrâh is over, the nikâh and the talâq may be repudiated. Yet the nazr cannot be. A person who has given something for the fulfilment of the nazr made under an ikrâh cannot demand it from the person who forced him by way of ikrâh. If a person is intimidated into forgiving his debtor or into turning a renegade, the outcome will not be sahîh.

An ikrâh that is not muljî cannot be grounds for consuming lesh, blood, pork, or wine, or for annihilating a Muslims property. For, an ikrâh that is not muljî will not constitute a darûrat. One may eat lesh or pork or drink blood or wine lest one should die. If a person dies because he does not eat lesh or pork or drink blood or wine (although it is the only available means to keep him alive), he will go to Hell.

Supposing a person is being intimidated by way of an ikrâh that is muljî to drink a certain glass of wine or to sell a certain unit of property belonging to him; he will sell that property of his. When the ikrâh is over, he will have a choice between retracting the sale and consenting to the outcome. It will also be permissible for him to drink the wine. If he gets killed because he has refused to drink (the wine) or to sell (the property) because he did not know that it would be permissible to do so, he will attain martyrdom. Confiscation on the part of the Sultân, i.e. his demanding money or property in an unjust and cruel manner, is a case of ikrâh. In that case, it will be permissible to give what is demanded.

HIJR (forbidding) — It means to ban certain people from certain agreements and/or transactions. [Please scan the book entitled **Majalla** from article 941 on.] If a child is able to discern that something bought will be the buyer's property and that something sold will no longer be the seller's property, this child is called **mumeyyiz**; that is, discreet, (or discriminating.) All sorts of agreements performed by children who are not mumeyyiz are bâtil. (Please scan the thirty-first chapter of the fifth fascicle of **Endless Bliss** for 'sales and agreements that are bâtil'.) Agreements that entail loss and which have been made by a child that is mumayyiz will not be sahîh, even if they have been made with the permission of the child's walî. Its performing a talâq, manumiting a slave, avowing that it is indebted to a certain person, lending, giving alms or a present are a few examples. Its agreements with profitable results will be sahîh, even if they have been performed without its walî's permission. (Please scan the twelfth chapter of the fifth fascicle of **Endless Bliss** for 'people eligible for being a child's walî.') Examples of this case are a child's accepting presents or alms and taking the money paid for work it has done for payment. If a discreet child acts as someone's deputy, the statements it makes pertaining to property or talâq on behalf of that person will be functional and acceptable. As for the agreements that it makes and which may entail profitable results as well as loss; their being sahîh requires its walî's permission. This rule applies to the sales and purchases it carries on by using its own property. Old people who have become senile are like a mumeyyiz child. Their sales and purchases are subject to acceptance or rejection on the part of their walî. If they destroy someone's property or life, they will have to pay. The twentieth article of the ruinations incurred by way of speech dealt with in **Hadîqa** reads as follows: "As it is forbidden for a child to transact with its property;

likewise, its serving another person will be permissible only if its walî allows it to do so. Supposing a small child fills its container from a pool and thereafter pours the water back into the pool; it will not be halâl for anybody to drink water from that pool. For, the child has filled its container with water that is mubâh (free) for the public; the water in the container is its personal property now; when it pours the water into the pool, the child's right has mixed with the water in the pool. Its parents, if they are rich, cannot drink or use any water from that pool; nor can anyone else. The only way to make it permissible for them to drink or use that water is to empty the entire pool and thereafter refill it [or, by following the stages of distribution of the shares in a **shirkat-i-mulk** (company of property), as explained in article 1128 of the book entitled **Majalla**, to take from the pool an amount of water equal to the amount that the child poured into it, and give the water to the child's walî. (Please see the first article in the forty-fifth chapter of the fifth fascicle of **Endless Bliss**!) This method is written also in the final section of the booklet entitled **Bey' ve Shirâ** (Buying and Selling). The walî will use the water he is given, for the child. So is the case with the water that a child carries home from a public fountain. The walî is not accredited to give the child's property to any one as a present. If he wants to give it to someone as a present; first he gives its monetary equivalent to that person as a present. Thereafter, that person spends the money buying the child's property from the child's walî. The money is the child's now. As for the things which the walî has purchased for the child by spending his own money; he may give them away as presents at will. Property that a child gives its parents will not be their property.]

It is stated in Ibni 'Âbidîn: "Accoding to the Two Imâms, (i.e. Imâm Abû Yûsuf and Imâm Muhammad 'rahmatullâhi 'alaihimâ',) a sefîh (spendthrift) person, i.e. a person who wastes his property as he makes a living, i.e. a person who has reached the ages of disretion and puberty but who spends money needlessly at places that are justified neither by Islam nor by reason or at places that are harâm, will be forbidden (hijr) by the judge as if he were a child. The fatwâ is in agreement with this ijtihâd. Any needless expenditure will make a person sefîh, be it gone into for doing charity; for instance, a person who spends more than necessary for building a mosque will be sefîh. A person who commits sins that do not involve expenditure of property, such as consumption of alcoholic beverages and fornication, will not be called 'sefîh'; he

will be called ‘fâsiq’. A person who is cheated too much in buying and selling will be called ‘sefîh’. Religious teachers who misguide their pupils out of Islam by teaching them hîla-i-bâtila, unlearned doctors and pharmacists, tradesmen who perpetrate fraudulent bankruptcy, ignorant judges, fraudulent salesman, and profiteers will be subjected to a ban. They will be banned from their business. Ignorant and fâsiq muftîs also will be banned.” It is stated in **Mejma’ul-anhur**: “According to the Imâmeyn (Two Imâms), a debtor will be banned upon his creditor’s demand. The judge will ban the debtor after sending him to prison. Thereafter, he, (i.e. the judge,) will get some of the debtor’s property sold, pay the nafaqa of people whose nafaqa is incumbent (on the debtor), and spend the remainder paying the (debtor’s) debts; the debtor, however, should be informed about the entire process. If the money does not suffice, the judge will have the debtor’s other property that is more than necessary sold. If the money thereby obtained is not sufficient, either, then the judge will have the buildings belonging to the debtor sold, if they are more than he needs. The fatwâ also says so.” If a person has been banned because he is a spendthrift or as a result of bankruptcy, his statements pertaining to nikâh and talâq will be valid. For, expenditure for a marriage is included in vital needs. The spendthrift’s property will be delievered to him by the qâdî, [i.e. judge,] so that he will separate one-fortieth of his property for the payment of zakât. However, lest he should go into inappropriate expenses, the judge will appoint a reliable person to keep him company. He will not be prohibited from going on hajj, either. The money he will need for the journey will be entrusted to a reliable person lest he should waste it. The father or grandfather of a child can be its walî, but (one of) those of a sefîh man, (i.e. a sendthrift,) cannot be his walî.

When an indiscreet child reaches puberty, he gains the right of disposition over its property. However, unless it is seen that he is not a sefîh person, his property will not be delivered into his hands until he reaches the age of twenty-five. According to the Two Imâms, (i.e. Imâm Abû Yûsuf and Imâm Muhammad,) and also in the other three Madhhabs, (i.e. in the Shâfi’î, Mâlikî, and Hanbalî Madhhabs,) even if he lives to an old age, his property will not be delivered to him unless it is observed that he is a discreet person, (i.e. not a sefîh one.) His power of disposition over his property will be as much sahîh as will be determined by the judge. If this person claims that he is discreet and his creditors argue that he has not freed himself from sefâhat, (i.e. from the state of being a sefîh

person,) and if both parties produce witnesses, the judge will endorse the person's discretion.

If a boy beyond the age of twelve or a girl over nine years old states the he or she has become pubescent, his or her statement will be taken to be true. If they do not say so, they will be accepted to be pubescent by the time they reach beyond the age of fifteen. Information concerning a child's walî is available from the twenty-ninth chapter of the fifth fascicle of **Endless Bliss**.

Supposing a person in his death-bed appoints someone as his small child's wasî concerning the legacy that the child will inherit from him and so that that person (appointed) will provide the child's needs by spending the property he is to leave behind for the child; the child cannot get his property from that wasî even after reaching the ages of disretion and puperty unless he proves to be discreet. The wasî neither has the right to perform a nikâh on the male child's behalf, nor can he stay in halwat[1] with the female child. People who adopt children must be watchful about this Islamic rule.

Supposing a person in his death-bed appoints someone as wasî (executor, guardian) to administer his will or to care for his orphan child and the latter accepts it; the person appointed cannot withdraw from his position of wasî after the invalid's death. The wasî appointed by the orphan's father or grandfather or by the judge will have adopted the orphan as a child only for the purpose of acquiring power of disposition over the orphan's (inherited) property. [When a man **adopts** a girls **as his child**, she can not be his own daughter in the full sense. She will always be nâ-mahram to him. When she grows up, he will not be allowed to look at her, with the exception of her hands and face, or touch her. That girl has to cover herself from that man. The man may marry the girl or let his son marry her. Her cannot go on a safar, (i.e. a long-distance,) with her or stay in halwat with her. They cannot inherit property from each other. So is the case with a boy adopted as a child by that man. When the boy becomes pubescent, he will be nâ-mahram to the man's wife and daughter. He will be allowed to marry that girl. If that boy marries a(nother) girl, the girl will not be the man's daughter-in-law. She will be a woman nâ-mahram to

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[1] Please scan the eighth and the twentieth chapters of the fourth fascicle, and also the twelfth chapter of the fifth fascicle, of **Endless Bliss**, for 'halwat'.

him. It is stated in **al-Halâl wa-l-harâm**: “It is harâm to declare a nâ-mahram child as one’s own child. It has been interdicted by the fourth âyat-i-kerîma of Ahzab Sûra.” It is stated in **Qâdî-Khân**: “If a girld over the age of puberty or her walî is intimidated into a nikâh by payment of an inadequate mahr or with someone not her kufv, (i.e. no match for her,) they may cancel the marriage thereafter.”]

It is stated in **Eshbâh** and also in its commentary entitled **Uyûn-ul-besâir**: “No act of worship is farz for a child; not even zakât, in the Hanafhi Madhhab. And nothing is harâm for it. The (chastisement termed) ta’zîr will be inflicted on it (when necessary). Yet it will never be punished with the (clogging termed) hadd or with the (retaliation termed) qisâs. Premeditated homicide perpetrated by a child will be treated as homicide by mistake. It has been stated (by scholars) that it is wâjib for a sane child to have îmân, (i.e. it has to become a Believer in Islam.) There is not a consensus on whether it is wâjib that the payment of Sadaqa-i-fitr and the performance of Qurbân be financed from the child’s own property. (Please see the third and the fourth chapters of the fifth fascicle of **Endless Bliss**, for ‘Sadaqa fitr’ and ‘Qurbân’, respectively.) If the child has land, he will have to pay ’ushr or kharâj. If the child is rich, he will have to pay for the nafaqa (living) of his wife and kinsfolk. He will attain thawâb for his acts of worship that have not been (performed in a way termed) fâsid. Plenty of thawâb has been promised (by Allâhu ta’âlâ) for people who provide a child with teachings (of Islam) and who make him perform acts of charity. A child cannot be imâm for adults, (i.e. he cannot conduct a namâz in jamâ’at performed by adults.) If an adult conducts a prayer of namâz in jamâ’at, the child (being the only person) making up the jamâ’at, the thawâb for namâz of jamâ’at will be attained. (Please see the twentieth chapter of the fifth fascicle of **Endless Bliss** for ‘namâz in jamâ’at!’ A child cannot be walî for another person. It will be permissible for him to make (the speech termed) Khutba at prayers of namâz on Fridays as well as on the days of ’Iyd. (Please see the twenty-first and the twenty-second chapters of the fourth fascicle of **Endless Bliss**!) A child may be a Sultân, i.e. President of the State, yet in that case he will have to appoint a governor to preside over the people. With the proviso of a permission given, he may file a suit, and the oath he takes will be accepted. His recital of an azân (or adhân) will be sahîh, but makrûh. When he performs an act of farz-i-kifâya, the adults will not be absolved from having to perform it. It is

permissible to allow a child to perform a certain transaction. When the child says that he has been given permission or that, for instance, what he has brought was (sent as) a present, his statement will be accepted. It will be permissible to buy something he is selling, after inquiring and finding out that he has been given permission to sell it. So is the case with accepting a present or alms that a child brings [and which is from someone else's property]. When it is doubted whether the child has been given permission, it will be necessary to inquire into the matter. It is permissible to give a child a copy of the Qur'ân al-kerîm so that he will learn (how to read) it. It is permissible to pierce a small girl's earlobes so that she will wear earrings on them. Food brought as a gift to a child can be eaten only by its poor parents, and then it should not be something that the child vitally needs at the moment. [It cannot be eaten by other people, poor as they may be.] If it is something that its parents do not have although they are not poor people, then they can eat it, provided that thereafter they will pay the child for it. Something brought as a gift to a child's parents with the understatement that it is intended for the child lest the parents should feel obliged, should be taken to have been brought for the parents. (If it is something to eat,) the parents, rich as they may be, eat it or offer it to others to eat. A discreet child may be appointed as deputy for doing buying or selling or for paying zakât. He cannot be a kafîl (surety) even if he has been permitted to stand surety. It is wâjib to respond to a child's salâm (greeting, salutation). It is permissible to greet a child, (i.e. to say, "Salâm-un-'alaikum," to a child.) It is sahîh for a child to become a Muslim, and not sahîh for a child to become a murtadd (renegade). When a child does something that will make it a murtadd, it will not be put to death. An edible animal that a child jugulates after saying the Basmala, (i.e. after saying, "Bismillah-ir-Rahmân-ir-Rahîm,") can be eaten. It is permissible for it to look at nâ-mahram women or to stay in halwat with them. A small girl may go on a safar with a reliable man who is not her mahram relative. A person who abducts a child or kidnaps a girl or someone else's wife will be sent to prison, being kept there until he brings them back or it is heard that they are dead. If a child is employed at a risky job and dies, the employer will have to pay a diyat for it. If a child falls into a pit or into a pool of water and dies, its parents will not be punished for it. If a parent drops his or her child and thereby causes its death, he or she will have to fast for sixty days running for kaffârat. It is not permissible for a child to leave for any sort of safar without a

parental permission. It is farz-i-'ayn for a child to obey its parents' orders unless they involve acts of harâm. It is stated in a hadîth-i-sherîf quoted in the initial paragraph of the section dealing with ruinations incurred by means of one's feet in the book entitled **Berîqa**: "**A person who looks at his or her parent's face with compassion will be given such thawâb as would be given for an acceptable hajj performed**." Even if the child has reached the age of puberty, it will not be permissible for him to leave for a dangerous safar or if his parents need him, without their permission. In the absence of parents, grandparents will substitute for them. Hajj performed without their permission will be makrûh. Parents, or the teacher to whose care a father has entrusted his child for education, may chastise it by beating it three times with their hands. It is wâjib for the father to finance the marriage of his poor son as well. A child's father or grandfather will act as the child's walî to spend its property buying its needs. Its mother cannot be its walî to perform this duty. If the child is staying with its mother, she may buy the child's needs by spending its money."

It is stated in the five hundred and ninety-first (591) page of the second volume of **Hadîqa**: "A hadîth-i-sherîf reads: '**It is halâl for a woman who believes Allâhu ta'âlâ and the** (existence of) **Judgment Day to go on a three days' journey in company with her husband or one of her zî-rahm-i-mahram relatives**.' When the Messenger of Alah was asked, 'Yâ Rasûlallah (O Messenger of Allah)! My wife is leaving for hajj. And I am leaving for jihâd. I will not be able to accompany her.' The blessed Messenger said, '**Give up jihâd and make hajj with your wife**!' According to this hadîth-i-sherîf, a husband will have to desist from jihâd for the purpose of taking his wife out for hajj if she has no other mahram relative to join her. For, it is an act of farz-i-'ayn to protect one's wife from harâms. As it is not permissible for a woman to go out for a safar (long-distance journey), without a mahram relative with her, likewise it is not permissible for men who are nâ-mahram to her or for other women leaving for a safar with their mahram relatives to take along a woman (who does not have a mahram relative with her). As well, a woman has to have her husband or one of her mahram relatives with her so that she may go out for hajj. The husband of a woman's sister or maternal aunt, i.e. a woman's brother-i-law, is not her mahram relative. [That people in this group are not mahram relatives is written in **Ni'mat Islam**, in its chapter dealing with 'haj' as well as in the **fatwâ** of **'Alî Efendi**.] The mahram relative (to go with her) has to be a reliable person

over the ages of discretion and puberty. He may be a dhimmî as well as a Muslim. He cannot be a mejûsî (fire-worshipper). A Muslim woman cannot set off for a long-distance journey (safar) with a mejûsî mahram relative of hers or with a child who is her mahram relative but below the age of puberty, although he may be a discreet one. [Presence of such a child (at a place where a man and a woman are in private) cannot undo the state of halwat.] An attractive girl who has not yet attained puberty is like a (grown-up) woman. That means to say that she cannot set out for a safar without a mahram relative to accompany her. In the Hanafî Madhhab it is harâm, according to a consensus of scholars, for a woman to set out for a safar without one of her mahram relatives. In the Shâfi'î Madhhab, it is permissible for a woman who does not have a mahram relative with her to join a group of trustable women and set out, only if the purpose is to make hajj." A woman in the Hanafî Madhhab cannot perform a hajj of this sort by imitating the Shâfi'î Madhhab. For, imitation of another Madhhab is an avenue of latitude intended to be had recourse to as a means for getting out of a quandary fallen in during the performance of an Islamic commandment. Why should a woman (in the Hanafî Madhhab) be compelled to imitate the Shâfi'î Madhhab in the face of the fact that it is not an Islamic commandment for a woman without a mahram relative to go out for hajj. In other words, it is not farz for a woman who does not have a mahram relative to go on a hajj.

The following excerpt has been borrowed from the appentix to article [176] in the book **Durer-ul-hukkâm**:

The father, who may be an 'âdil one as well one whose conduct is not known well, is accredited to sell a building or any other property belonging to his child who is not mukallaf yet, to himself or to others, at a market price or at an exorbitant price, and to spend the money for the nafaqa (living) of the child, or for his own living if he is poor. If the father is a fâsiq or wasteful one, he will not be accredited with a sale of that sort. (If he does,) the child will be accredited to get the sold item back from the purchaser when it attains puberty. However, a sale that he makes at a price twice as high as its market price will be sahîh, and the themen (money) earned thereby will be entrusted to an 'âdil person for safekeeping. A poor father may sell only the movable property of his absent grown-up son for his own nafaqa. He cannot sell his building(s) or landed property. If the father does not exist and there not a wasî, either, the father's father will be accredited to make the sale. A

wasî, on the other hand, would be accredited to sell only the child's movable property, and then it could only be sold to others. If the wasî is a person appointed by the dying person, he will also be accredited to sell the child's property to himself at a fifty-per-cent profit. Yet a wasî appointed by the judge of lawcourt will by no means be accredited to buy the property. Yet he will be accredited to sell the (deceased's) movable property for the nafaqa of his orphans. The wasî cannot sell the deceased's building(s) or landed property despite the existence of movable property in the 'taraka' for the purpose of the deceased's deyn (debt). Nor can he sell any property in excess of the deyn.

If one of the inheritors pay a debt of the dead person he may collect it from the 'taraka'. If the dead person's inheritors pay the dead person's debts, the creditors (of the dead person) cannot demand that the debts be paid from the 'taraka' (property left behind by the dead person). When the debts are in excess of the 'taraka', the inheritors cannot say, "We will save the 'taraka' by paying the amount of debt equal to the value of the 'taraka'. A person who is not one of the inheritors cannot pay all the debts and then exact the goods in the 'taraka' from the creditors by force.

If the debt is in excess of the 'taraka', and if the 'dâyin', i.e. the gharîm, i.e. the creditor is only one person, all the 'taraka' will be given to him. If there are more than one creditors, the 'taraka' will be divided and each creditor will be given an amount in proportion to the debt owed to him. A debt due to a waqf takes no priority over the others. If, after the division and distribution of the debts, another creditor appears, the entire division and distribution will be rearranged. The inheritors cannot be forced to pay the dead person's debts from their personal property.

There are just two things whose separation
Will scourge all, with no one an exception;
Eyes that shed blood would fail to pay their rights:
Young age; and brother by religious rights!

15 – TALÂQ (divorce) in ISLAM

Lexical meaning of **talak** is to 'undo something tied'. It is used in the sense of divorcing one's wife. Hence, it means to undo the tie of nikâh. Talâq takes place when a man says to his wife the words dictated to induce dissolution of a marriage. As soon as a man says one of these words, the divorce termed **talâq-i-bâin** takes place. The talâq that takes place after the period of 'iddat is termed **talâq-i-rij'î**. For a talâq to take place there should exist a nikâh that is sahîh (valid). Talâq between a couple who have not been married to each other via an Islamic (marriage contract termed) nikâh is out of the question. It is not sahîh for a person who has been married by way of a nikâh that is fâsid to give a talâq, (i.e. to divorce his wife.) Durring the period of 'iddat of a woman who has been given a talâq fewer than three times (by her husband), whether the talâq has been rij'î or bâin, or during the time of 'iddat in the aftermath of an event of dissolution (of marriage) that has taken place upon an act of apostasy perpetrated by one of the married couple, a talâq may be given again. Yet in an eternal talâq, e.g. one that has taken place upon the woman's kissing her stepson lustfully, the talâq cannot be repeated. It is stated in **Ni'met-i-islâm**: "The moment a man with his wife with whom he has performed a waty, (i.e. a conjugal act,) makes one of the **sarîh** (explicit) statements used for a divorce, such as, 'You be divorced from me!' or 'I have divorced you!' or 'You have been divorced from me,' even if he says so as a joke or by mistake, or, supposing she is not with him, when he sends such statements by writing a letter or sending a deputy to her, even if he does not know what his statement means, a talâq-i-rij'î has taken place. When he makes a statement that is used in situations other than talâq as well, but which he has uttered with the intention of divorcing his wife, for instance when he makes one of these statements: 'Go to your father's home!' and 'Go away from me and attain your wish!' and 'Cover yourself!' and 'Cover your head!' and 'You are free!' and 'Look for a husband for yourself!' and 'Go to Hell!' and 'You are like a swine to me!' and 'I am not your husband!' and 'I am separated from you!' and 'You are bâin from me!'; or when he says, 'You are harâm for me;' a talâq-i-bâin will take place. Statements of this sort, which are used in various meanings, are called **kinâya** (allusion, hint, indirect statement). The word 'divorce' is sarîh (explicit). Words such as 'leave' and 'abandon' are kinâya; but they are sarîh theoretically since they are used customarily to mean 'divorce'. If a person says to his wife's father,

‘I do not want your daughter. Let her marry whomever she wishes!’; or if his wife asks for his permission to go out and he replies, ‘I have not tied you with a rope. You are free. Go!’; or if he says, ‘There is not a nikâh between us!’ or ‘I have turned away from you!’ or ‘You go anywhere you wish. You will not be my woman!’ or ‘There are four different avenues open for you. You take any one of them at will!’ or ‘Off with you!’ or ‘I don’t want you any longer. Go to your father’s home!’ or ‘I want to divorce you!’; a talâq will not take place, unless he intends to divorce his wife. In societies where remarks such as ‘Let it be a cause of divorce!’ and ‘Do whatever you like!’ are used to mean divorce; when a person makes those remarks to his wife a talâq-i-bâin will take place even if he does not mean a divorce. Words such as ‘mommy’ and ‘my daughter’ and ‘my sister’ will not be causes of talâq when a person uses them to address his wife. However, if he says, ‘From now on be my mother (or daughter or sister),’ a talâq-i-bâin will take place.

“If a waty, (i.e. conjugal act,) has taken place between a married couple, a talâq performed with an explicit (sarîh) remark will not be a talâq-i-bâin even if the husband means a divorce when he makes that remark, unless a word expressing something unpleasant and plurality is tagged to the remark. In the case of a talâq-i-rij’î the husband may resume his former nikâh, by words or actions, within the period of ’iddat. In other words, he may continue the marriage without having to renew the nikâh, even if the wife does not want it. There is no need for witnesses, but it will be an act of mustahab for him to inform two ’âdil witnesses. In a case a talâq-i-rij’î the husband may enter the wife’s room, and the wife may ornament herself (for her husband), within the period of ’iddat. During the period of ’iddat in a case of talâq-i-bâin the husband cannot enter the wife’s room; nor can the wife ornament herself. A new nikâh will have to be performed.

“When a talâq is given, whether rij’î or bâin, one talâq will take place, unless the husband expresses a number or makes a sign with his fingers. If he utters number three or any other number over three he will have divorced his wife with three talâqs. If he says, ‘as many as the fish in the sea,’ or ‘as many as the celestial stars,’ a three-talâq divorce will take place. If he says, ‘as many as the hairs on your palm,’ or points to pool of water with no fish in it and says, ‘Be divorced from me as many times as the number of the fish in that pool,’ one talâq-i-rij’î will take place.”

A man who gives a talâq, (i.e. who divorces his wife by making

the remarks that cause a talâq,) is required to be discreet, pubescent, and awake. A remark (effecting a talâq) made by a slave or by a drunken person or by a disbeliever or by an invalid or by someone under duress will effect a talâq, when it is written and sent by mail as well. The moment the letter is received by the wife, she will have been divorced. Talâq will not take place with a statement (of talâq) made by an insane man or by a child or by a person in his dotage or by a person in a faint or by someone asleep or unconsciously by an invalid or wrathful person. Unconsciousness because of wrath means unawareness of what one says. This case has two different kinds; Talâq will not take place when the person concerned utters the statement without knowing what the statement means and without meaning what he says and without wishing to say (something that will undo the marriage). The second case is one wherein the person concerned has made the functional statement knowingly and willingly and now he does not know or remember what he has said. Talâq will take place when two witnesses who have heard him say so testify (that he has said so).

When a wife who has never undergone a waty or a halwat with her husband is subjected to one divorce, it will be a talâq-i-bâin. The husband will have to pay her half of the mahr immediately, and she will not have to stay unmarried for a period of 'iddat. She may marry someone else on the very day she divorces. (Please see the twelfth chapter of the fifth fascicle of **Endless Bliss** for 'mahr'.)

Abrogation of a marriage and a separation caused by apostasy on the part of one of the married couple or ruled on by the judge are not within the subject of 'talâq'. They are called feskh (cancellation, abrogation, abolition). [Please read the thirty-second chapter of the secon fascicle of **Endless Bliss**!]

It is mubâh to divorce an old and ugly woman. That is, it is not a sinful act. If a woman annoys her husband or others with her speech and behaviour or neglects any act of farz, for instance if she does not perform the daily five prayers of namâz, which are farz, or if she is under suspicion of fornication, it will be mustahab to divorce her. It is not a sinful preference not to divorce a woman who does not perform an act of farz. If a man cannot do his conjugal duty, for instance if he is incapable of engaging in sexual intercourse because a spell has been cast on him, it will be wâjib for him to divorce his wife if she wants a divorce. Please scan the twelfth chapter of the fifth fascicle of **Endless Bliss**! It is harâm to divorce one's wife in a manner that is bid'at.

Statements made only so as to effect a divorce, regardless of the language in use, are called **sarîh** (explicit, clear). When a person says outright to his wife, “I have divorced you,” or “You are harâm for me,” or makes a similar sarîh statement or writes a letter containing that sarîh statement, one talâq will take place even if he does not mean what he says. The former effects a talâq-i-rij’î and the latter effects a talâq-i-bâin. When a man writes a letter saying, “Be divorced when you receive this letter!” and sends it to his wife who is in another city, she will be divorced when she reads the letter. If he makes his niyya for a double or triple talâq without expressing it in words, he will have divorced his wife two or three times, respectively, (that is, he will have given talâq two or three times, respectively.) Statements used both for matters of divorce and in other situations are called remarks of **kinâya**. When a man uses a remark of kinâya, he will have divorced his wife with a talâq-i-bâin if he means divorce or of he is wrathful when he makes the remark. It will not be a talâq if he adds, “... inshâ-Allah,” when he gives the talâq. A woman will not be divorced only by her husband’s intending to divorce her or by paying her her mahr.

Reasons for a divorce have to be those sanctioned by Islam. And a divorce to be executed for one of such reasons has to be in concordance with Sunnat,[1] whose instructions concerning talâq is as follows: If the woman (to be divorced) has experienced a waty, she will be given a single talâq after she undergoes a monthly period (haid) and becomes pure and before a waty, (i.e. conjugal relation). That is, the husband will say, “I have given you a talâq,” or “I have divorced you.” Or he will write so on paper. The divorce will take place upon that clear statement said or written as long as the husband knows that the statement he makes is used for talâq, even if he has not intended to divorce his wife or does not know the meaning of what he says. A divorce accomplished in this

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[1] The word ‘sunnat’ is used in three different meanings: 1– When it is used solo it means the Islamic Sherî’at. 2– When it is used with the word farz, i.e. Farz and Sunnat, ‘Farz’ means acts of worship, e.g. namâz, which Allâhu ta’âlâ has commanded Muslims to do. For instance, ‘farz’ of a certain daily prayer of namâz is its part that is a definite commandment of Allâhu ta’âlâ. And ‘Sunnat’ means an act of worship that our blessed Prophet practised and/or advised although it is not commanded by Allâhu ta’âlâ. 3– In ‘Book and Sunnat’, the ‘Book’ is the Qur’ân al-kerîm, and the ‘Sunnat’ is the Hadîth-i-sherîf’s.

manner will be a single **talâq-i-rij'î**. In a talâq-i-rij'î, however, the nikâh (marital tie) between the couple will not break once and for all. In all four Madhhabs, the man may remarry the woman without having to renew the nikâh within the period of 'iddat. To marry her, it will suffice, according to the Hanafî and Mâlikî Madhhabs, for the man to say, "I have made rujû' to the former nikâh," or "I have resumed the former nikâh," there being no need for witnesses. In fact, a kiss or a waty or a loving touch by the hand with the intention of resuming the former nikâh will do, and the nikâh will have been renewed. According to Imâm Shâfi'î and Imâm Ahmad bin Hanbal 'rahmatullâhi ta'âlâ 'alaihimâ', on the other hand, the man has to say in the presence of two witnesses that he has "resumed the former nikâh," without any need for presence or permission on the part of the (woman's) walî.

If a man gives his free wife a triple talâq, rij'î or bâin alike, i.e. if he divorces her three times on three different occasions or says, "I have divorced you three times," once, the former nikâh will break for good. A 'hulla' (an interim marriage) will be required for him to remarry that woman. A woman cannot marry anyone within the period of any type of 'iddat. For the performance of a **hulla**, the woman will contract a nikâh with another man, a wedding will be held, the new marriage will be consummated with an act of waty, then that man will divorce her, and a period of 'iddat will elapse. It is thereafter, only, that her former husband can remarry her, and then he will have to make a new contract of nikâh. This process, in its turn, is an abasement, a crying shame for a man. Thereby the right to divorce which Allâhu ta'âlâ has bestowed on men is counterbalanced with the humiliation of 'hulla' which He has saddled them with, lest they should enjoy this right at will and amuse themselves with women as if they were playthings. With the fear of 'hulla', a man will, so to speak, gag himself lest he should ever blurt out the word 'divorce', let alone uttering the word 'divorce' as a gag when he is with his family.

Ibni 'Âbidîn states: "It is a rule that applies in all four Madhhabs that a 'hulla' will become a requirement only when the nikâh between the husband and wife has been sahîh in their own Madhhab. In all four Madhhabs a triple divorce will not necessitate a hulla if the nikâh has been fâsid. For instance, if the contract of nikâh was made only with the girl's consent because the girl's walî was absent or if, say, the remark, 'I have donated,' was made instead of uttering the exact word, 'nikâh', during the performance of the contract of nikâh, or if the two witnesses were

fâsiq people; that is, if they were known to be so; then the Shâfi'î Madhhab will be imitated because the nikâh between them was fâsid and therefore their divorce has not been sahîh according to the Shâfi'î Madhhab. It will be permissible for them to make a new contract of nikâh by following the Shâfi'î Madhhab without there being any need for hulla. The moment they start imitating the Shâfi'î Madhhab their former nikâh will be bâtil. Their former nikâh will not be bâtil before they begin to imitate the Shâfi'î Madhhab. That their former marriage was not harâm, and therefore their present children are not khabîth, is written also in **Fatâwâ-i-Bezzâziyya**. By the same token, an early afternoon prayer performed by a Muslim in the Hanafî Madhhab with an ablution that he performed without making a niyyat (intention) will be sahîh. If he starts imitating the Shâfi'î Madhhab after late afternoon prayer, he will have to renew his ablution by making a niyyat for it, yet he will not have to make qadâ of the early afternoon prayer.[1]"

It is permissible, in the Hanafî and Mâlikî Madhhabs, for a person to make **temlîk** of a divorce or an act of slave-emancipation, i.e. to commit (one of) these acts to (some) possession or to a cause of possession. However, Imâm Shâfi'î and Imâm Ahmad bin Hanbal 'rahmatullâhi ta'âlâ 'alaihimâ' stated that it would not be permissible.

It is stated in **Majmû'a-i-Zuhdiyya**: 'Talâq' means to untie a rope. The nikâh will break immediately in a talâq-i-bâin. In that kind of talâq the man cannot resume his nikâh within the period of 'iddat. Nor can he and the woman come together. In a talâq-i-rij'î the nikâh will break when the period of 'iddat is over. In case one of the husband and the wife turns a renegade (or apostate), i.e. a murtadd, their nikâh will become null and void, which is called an abrogation rather than a talâq. Although it is permissible to divorce a woman who does not obey Islam and/or who is bad tempered, Allâhu ta'âlâ disapproves of divorcing a good woman for pleasure. It is called a 'talâq that is bid'at' to give a triple talâq at once. It is harâm to divorce a woman by giving a triple talâq

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[1] Whereas a niyyat is not one of the essetials of ablution according to the Hanafî Madhhab, it is one according to the Shâfi'î Madhhab. Therefore, whereas an ablution made without making a niyyat will be sahîh (valid) in the Hanafî Madhhab, it will not be so in the Shâfi'î Madhhab. Please scan the fourth fascicle of **Endless Bliss** for details on this subject.

unless there is an ’udhr, (i.e. a good reason justified by Islam,) to do so. At each talâq it is farz for the man to give nafaqa [rental, food, and clothes] to the woman until the period of ’iddat is over. The woman cannot marry another man within that period. A statement made by a drunken husband or by one under duress or torment or made as a joke will effect a woman’s divorce. A talâq that took place upon a letter of talâq dictated by force may be retracted. However, a letter written by a drunken person or as a joke will effect a divorce. In the Shâfi’î Madhhab, a talâq will not take place upon a statement by a drunken person.

Supposing a person in his death-bed divorces his wife by way of a talâq-i-bâin; his wife accepts this divorce unwillingly and gets her mahr-i-muejjel; if the invalid dies within the woman’s ’iddat, the woman will inherit property from him. On the other hand, if the talâq has been demanded by the woman and the woman has been divorced by way of a triple talâq-i-bâin or if the man told the woman that he would do whatever she would like him to do and thereupon she asked him to divorce her, she will not be one of his inheritors even if he dies within the ’iddat.

Regardless of whether or not a halwat has taken place, if a waty has not taken place between the couple, when the man says to his wife, “You have been divorced by way of bâin,” or “You have definitely been divorced,” or “You are very far away from me,” or if he divorces her by uttering words expressing emphasis, such as “an abominable talâq; the devil’s talâq; a talâq that is bid’at; the worst talâq; a talâq like a mountain; a vehement talâq,” and the like, he will have divorced her by way of a single **talâq-i-bâin**. ‘Bâin’ means ‘that which separates’. As he makes the aforesaid remarks, a double or a triple talâq-i-bâin will take place if he makes his niyyat for a double or a triple divorce or if he says, twice or three times, “You have been divorced three times!” A talâq will not take place if the husband says, “I have been divorced from you,” or “I am very far away from me.” For, the talâq must be given to the woman. In other words, the tie of nikâh must be undone by the end fastened to the woman, not by the end held by the man. However, if he says, “I am bâin from you,” or “I am harâm for you,” and means what he says, he will have divorced her by way of a bâin talâq.

If a man says to his wife, “I am not your husband,” or “You are not my wife,” or if his wife says, “You are not my husband,” and the man affirms her, the divorce will not take place unless a divorce was meant, (i.e. intended.) If a (married) man is asked

whether he has a wife and he replies, “No, I don’t,” a talâq will not take place. If a contract of nikâh has been performed in a way that is fâsid, a talâq will never take place. In that case the man can remarry that woman by performing a nikâh that is sahîh. It is permissible for a man to divorce his wife on the condition that his wife or someone else should pay him some property, and in that case a talâq-i-bâin will take place.

A man’s committing his right of divorce to the charge of someone else may be done in of the following three ways:

1– **Tefwîdh**: This way is called ‘temlîk’ as well. It means to commit (one’s right of) talâq to one’s wife’s possession. It is done by the man’s saying to his wife, “Let your matter be in your hands,” or “You divorce yourself,” or “You will be divorced if you like.” The woman can divorce herself only as long as the same sitting continues. The man cannot retract his statement (of commitment). The woman cannot divorce the man. If a woman to whom the right of divorce has been handed over says to her husband, “I have divorced you,” she will not be divorced. She will have to say,” “I have divorced myself.” It is stated in **Ni’met-i-islâm**: “If the tefwîdh is handed over to the wife’s choice with the added clause, ‘... whenever you like,’ the commitment will not be confined within the current sitting. The wife will be free to exercise her vested right of divorce any times he chooses. If a woman, as she is making a contract of nikâh with a man, stipulates a condition by saying, ‘... on the understanding that I shall be accredited to divorce myself from you whenever I like...,’ a conditional nikâh of this sort will be sahîh, and the woman will possess the right to divorce herself from the man. Whether the talâq to be performed by the woman will be bâin or rij’î is dependent on the words uttered by the husband. If he prefers the way termed ‘kinâya’ by saying, for instance, ‘Demand yourself!’ or ‘Let your matter be in your hands!’ and intends that it be a divorce, the tefwîdh he has made is that of a talâq-i-bâin. If he says, ‘Divorce yourself!’ without making his niyyat for a talâq-i-bâin, the tefwîdh will be that of a talâq-i-rij’î. Also, phrases and statements such as, ‘Whenever you like...’ and ‘You shall have been divorced from me any time you like,’ will constitute a commitment called tefwîdh whereby the right of divorce is handed over to the woman’s choice, and the wife’s saying, ‘I do not want a right of talâq,’ will have no effect as a rejection of the right. Without the tefwîdh being confined within the current session, she will be accredited to divorce herself by way of a talâq-

i-rij'î at times she chooses. The talâq will commence at the stated time. It will not commence at the place where the statement is made. It will take place immediately at the moment it is uttered. It is stated in **Fatâwâ-i-Khâniyya**, (by Qâdî Khân Hasan bin Mansûr Ferghânî 'rahmatullâhi ta'âlâ 'alaih', d. 592 [1196 A.D.]:) "Abu-l-lays-i-Samarkandî states that if a man making a contract of nikâh with a woman says to the woman, 'I have married you with a nikâh on the understanding that divorce will be in your hands,' the nikâh will be sahîh and yet the right of nikâh will not belong to the woman. However, if first the woman says, 'I have made nikâh with you on the understanding that divorce will be in my hands,' and if thereupon the man says that he has accepted it, both the nikâh will be sahîh and the divorce will be in the hands of the woman. For, when the man's statement precedes the woman's, the tefwîdh will not be sahîh because it precedes the (contract of) nikâh. And when the woman goes ahead with the statement and the man accedes to it, the tefwîdh will have followed the nikâh, and thereby both of them will be sahîh. That is, when the man says that he has accepted it, he will have repeated the woman's statement and acceded to what is said in the statement. Thereby, he will have made tefwîdh after (the contract of) nikâh."

2– **Tewkîl** (or tevkîl, which means deputing). It means a man's saying to his wife, "I have appointed you my deputy to divorce yourself. The woman will have the authority to divorce herself as long as she remains her husband's deputy. The man may dismiss her whenever he changes his mind.

3– **Temlîk** by letter means a man's writing a letter to his wife and handing the right of divorce over to her. The woman may divorce herself in the sitting where she receives the message.

To lay down a condition for divorce — The condition laid down must not be something existing continuously, and it must be something possible to do, or not to do, (as the case may be.) The condition must not be something out of the question. A certain thing that is not possessed cannot be laid down as a condition. For instance, it will not make sense to say to a woman, "You will be divorced (from me) if I make a nikâh with you," since that woman is not under his nikâh yet. [Please see the chapter dealing with oaths in the fifth fascicle of **Endless Bliss**!]

It is stated in **Ni'met-i-islâm**: "To lay a condition for talâq means to swear an oath on talâq. Talâq will not take place unless

the condition laid takes place. If a person says, ‘Let my wife be divorced (from me) if I ever drink raki,’[1] his wife will be divorced with a single talâq-i-rij’î when he drinks raki. If he had intended for a talâq-i-bâin when he said so, or if he had said, ‘If I ever drink raki, let my (wife who is) halâl (for me) be harâm for me,’ then his wife would be divorced with a talâq-i-bâin. If he says, ‘If I [or you] do such and such a thing, let you be divorced from me with a triple talâq,’ the way out of this predicament is for him to give his wife a single talâq, to do that thing after the period of ’iddat is over, and to remarry her by way of nikâh. Talâq will not take place if he does that thing again. If he says, ‘... each time I do it...,’ his wife will be divorced from him each time he does it. Or, if he does not do it after the talâq and does it after the second nikâh, she will be divorced in this case as well. A person who has given a talâq dependent on a condition cannot retract it.”

It is stated in **Mawqûfât**, (by Muhammad Mawqûfâtî:) There are three kinds of talâq. The best one is to give a single talâq without having a sexual intercourse during the woman’s purity, (i.e. when she is not in her monthly period,) and not to give another talâq until the end of the period of ’iddat. To divorce her with a triple talâq, the sunnat way is to give a single talâq during each of three periods of purity within ’iddat. In the Mâlikî Madhhab, it is not permissible, either, to divorce with a triple talâq.

It is stated in Ibni ’Âbidîn: “It will also be a talâq that is bid’at to give a triple talâq by making one statement (for all three) or to give a triple talâq by making three separate statements, (one for each,) or to give a double talâq by making one statement (for both) or to give a double statement by making two separate statements, (one for each,) or to give a single talâq after a sexual intercourse during the woman’s period of purity or (to do so) during her haid, (i.e. menstruation.) That is, it is harâm to do so. A person who divorces his wife during haid should retract so that he may be absolved from the sin, and repeat the divorce during woman’s purity, if he still wants a divorce. The case with nifâs (puerperal period) is the same as that with haid. It is always bid’at to divorce with a talâq-i-bâin. Until two years into the caliphate of Hadrat ’Umar, saying, ‘I have divorced you three times,’ would effect a single talâq. But there was no one to say that it would not effect a triple talâq. Most of the Sahâba and the Tâbi’în and all the

[1] An alcoholic beverage.

religious Imâms said that a triple talâq would take place (as a result of that statement). The hadîth-i-sherîfs stating that a triple talâq, (i.e. three talâqs,) will take place (when that statement is made) is quoted in the book entitled **Fat-h-ul-qadîr**. When Hadrat 'Umar said that three talâqs would take place none of the Sahâba objected, which in turn shows that they had learned about the hadîth-i-sherîf abrogating the practice of effecting a single talâq (by expressing a triple talâq) or that they knew that that practice was the rule at that time. Therefore, those who say that a single talâq will take place should not be taken seriously. For, this matter has not been that of ijtihâd. There has been khilâf (contravention), and not ikhtilâf (contradiction).

A divorce that is below a triple talâq and is not a talâq-i-bâin, either, is called **talâq-i-rij'î**. If the man uses the word 'vehement' or the word 'bâin' as he divorces his wife or if he divorces her in return for property, the divorce will be a **talâq-i-bâin**. A talâq-i-rij'î will develop into a talâq-i-bâin when the period of 'iddat is over. That is, the nikâh will become null and void. The man may marry the same woman after the 'iddat. Whether rij'î or bâin, if a woman has been divorced three times, (i.e. with a triple talâq,) and if her period of 'iddat is over, it will not be permissible to remarry her without a hulla. It will be permissible to remarry her after the hulla. It is an act that is makrûh tahrîmî for another person to marry a divorced woman for the purpose of (an interim marriage termed) hulla.

If a woman has been married by paying a mahr that is below the mahr-i-mithl,[1] her walî may separate her by applying to the court of law. If a person divorces his wife before the wedding or the halwat, or if he himself becomes a murtadd or kisses (with lust) the mother or the daughter of his wife a (forced separation termed) 'firqat' will take place, in which case he will have to pay half of the mahr to the woman. In (forced separations caused by the wife, such as her becoming a murtadd or lustfully kissing her stepson, the entire mahr will fall. If the husband has given it, he will take it all back.

I'lâ — A man's vowing not to have connection with his wife for four months or more or his saying to her, "I shall not have connection with you," without stating a definite length of time. If no waty takes place within four months, they will be divorced with

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[1] Please scan the twelfth chapter of the fifth fascicle of **Endless Bliss** for the 'mahr-i-mithl'.

a single talâq-i-bâin. I'lâ will not take place if the oath is made for a period shorter than four months. If he breaks his oath within four months, his wife will not become divorced. He will have to pay a kaffârat for an oath, (which in turn is explained in the sixth chapter of the fifth fascicle of **Endless Bliss**.) If a man has divorced his wife by way of a single talâq-i-bâin, he may remarry her by making a contract of nikâh with her when the period of 'iddat is over. And when he makes a nikâh again, the i'lâ will return. If it goes on this wise and he still does not break his oath when a new nikâh is made for a third time, the woman will be divorced by way of a **talâq-i-thelâtha** (triple talâq), and he will no longer be accredited to remarry her without an arrangement of hulla.

Khul' — It means to divorce one's wife in return for (payment of some) property; it is permissible. It is makrûh to demand property worth more than the value of the mahr. When a khul' is performed the woman will be divorced by way of a single talâq-i-bâin.

Dhihâr — It means to liken one's wife or a part of her body such as face, head, and genitalia to a limb of one of his mahram relatives that is harâm to look at. An example of this is to say to one's wife, "Your head is to me as the back of my mother," or "You are to me as the thigh of my maternal aunt." A man's repudiating his wife by this formula renders it harâm for him to hug his wife, to kiss her, or to have a conjugal intercourse with her until (an expiation called) kaffârat has been fulfilled on his part. Kaffârat for a dhihâr is like kaffârat for a broken fast.

Li'ân — If a man says to his wife, "You are an adulteress," (in any language), or says, "This child is not from me," the judge of lawcourt will order a li'ân if the wife demands one. If the wife holds back from a li'ân, she will be sent to prison, being kept there until she either accedes to a li'ân or admits her husbands accusation. The wife will not be flogged for hadd for an adultery if she admits the accusation. The husband will be kept in prison until either he retracts his accusation or a li'ân is carried out. If he retracts his accusation he will be flogged for hadd for a qadhf (or qazf).[1] Hadd for a qazf is flogging with eighty stripes. A li'ân is carried out as follows: First the man is made to swear an oath that he is 'telling the truth." He repeats his oath four times. He repeats it for a fifth time, yet this time he says, "May the damnation of

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[1] Please see the tenth chapter for 'qazf' and 'hadd'.

Allâhu ta'âlâ befall me if I am telling a lie!" Thereafter the woman swears an oath by saying, four times, "Let Allah be my witness that this man's accusation that I am an adulteress is a lie." She repeats her oath a sixth time, saying, "May the Wrath of Allah befall me if he is telling the truth!" Thereupon the judge will separate them by way of a single talâq-i-bâin. Once a li'ân has been carried out, the man will never be accredited to remarry that woman by making a new nikâh with her unless he retracts his accusation or commits a qazf against another chaste woman and thereby gets flogged for 'hadd' for a qazf.

'Iddat — It is the period of time during which a new marriage is harâm for any woman who married a man by making a contract of nikâh with him, went through a waty or a halwat, and either was divorced by her husband or her marriage was abrogated (by one of the aforesaid ways) or her husband died. In the Hanafî and Hanbalî Madhhabs it is the period of time beginning by the starting of her earliest period of purity and ending by the end of the third period of menstruation. In the Shâfi'î and Mâlikî Madhhabs it continues until three periods of purity have been experienced. In absence of menstruation, it is three months after a talâq, and four months plus ten days in a case of bereavement. The end of a period of 'iddat is determined by the woman's swearing an oath. In any case, it cannot be shorter than sixty days. During periods of 'iddat in consequence of a talâq-i-bâin or a bereavement the woman will not ornament herself or put on perfume. During a woman's period of 'iddat, regardless of its kind, she must not be proposed a nikâh to. During an 'iddat after a talâq she does not go out day and night. If she goes out of the house, she cannot get nafaqa. During an 'iddat after a bereavement she will not be paid nafaqa. The woman will stay home during the 'iddat. In a talâq-i-bâin the fâsiq husband will not be allowed into the house. In a talâq-i-bâin below a triple divorce he may remarry her by renewing his nikâh before or after the period of 'iddat.

Hidâna — In a separation the right to raise the child(ren) belongs to the mother who is not married to someone else. After the mother the sister and thereafter the maternal grandmother, respectively, hold the prerogative to be given the child. Regardless of whoever the child is given to, it devolves on the child's father to pay for its nafaqa (living). If the woman (raising the child) is poor, she may join the child in eating the food brought for the child. If the child does not have a father, its needs will be met with the child's property. If the child does not have any property, either,

then it will be wâjib for them to meet its needs as a gift. If the mother of an orphan girl without any personal property wants to look after her in return for payment while the girl's paternal aunt; proposes to look after her free of charge, the girl; will preferably be given to her maternal aunt. If a small girl has a mother married to someone else, a maternal aunt of its mother, and a paternal aunt, all three of whom are willing to look after the girl, it will be given to the maternal aunt of its mother for its hidâna. When a boy becomes seven years old and a girl becomes pubescent, they will be delivered to their father, pressure being used when necessary. In absence of a father, the relatives termed 'asaba may accept the child provided they will not be fâsiq people.

SOME FINAL REMARKS — (Supposing a man sent some things to a girl he was going to marry:) If the man claims that the things he sent for the engagement were (intended as) mahr and the girl says that they were sent as gifts, the edible ones will be gifts, and the other things will be mahr. Money and property demanded by the bride's father and other kinsfolk from the bridegroom in return for their consent to the marriage and nikâh will be bribes. If the bridegroom gives them what they want, he will be accredited to take it back from them after the marriage. It is permissible for him to pay them in the name of footing the wedding expenditure. His payment will be spent for the bride. A person cannot demand back what he has given his daughter for her wedding.

A man who plans to enter into a marriage should first equip himself with information on the importance of a nikâh, on how to make a nikâh, on how he should sort out his priorities in choosing the girl he is to marry, and on his duties and responsibilities towards his wife and children and kinsfolk. Two of the sources that will be of great help to him in learning these things are the booklets entitled **Murshid-ul-muteehhilîn** and **Murshid-un-nisâ**, both of which were written (in the Turkish language) by Muhammad bin Qutb-ud-dîn Iznîkî (of Nicea), (d. 885 [1480 A.D.], Edirne, Turkey.)

A married man should be affable and warm with his wife. He should be patient with her incorrect or illogical behaviour. He should talk softly and sweetly with her. He should humble himsell to her mental level, making jokes and playing games with her. He should be as generous as possible concerning food and clothes. He should make sure that she learn the Islamic teachings that are farz for women to know, buying Islamic books written by true Islamic scholars who obey Islam, and making her read them. If he has

more than one wives, he should be fair and even-handed with them. All we have so far advised are acts of sunnat. In matters concerning the clothes his wife wears and the manner and frequency of her going out, he should be neither too rigid nor too lukewarm. He should take utmost care in avoiding situations wherein he and/or his wife would be vulnerable to dubiety and calumny. He should not send his wife to places where there are men nâ-mahram to her, and he should prevent her from seeing nâ-mahram men. Housework should be her favourite occupation. He should never treat her harshly. Whether as a joke or as a blaze of anger, he should by no means make mention of words such as 'divorce' and 'new marriage'.

16 – THIRD VOLUME, FIFTY-NINTH LETTER

This letter was written for Kkwâja Sheref-ud-dîn Huseyn. It explains that everything that a person experiences daily happens through the Will of Allâhu ta'âlâ, and that we should savour whatsoever befalls us daily:

May Allahü teâlâ bless you with the great fortune of making progress in the way guided by Islam, the religion revealed through Muhammed 'alaihis-salâm', so that He attach you to Himself in all respects! Oh my valuable and discerning son! Everything that a person encounters daily comes into being as a result of the Will and Creation of Allâhu ta'âlâ. Therefore, we should adapt our wills to His Will! Whatsoever we undergo, whe should look on them all as things we have been looking forward to, and we should rejoice to attain them. This is the way a qul (a creature and born-slave of Allâhu ta'âlâ) should be. We should be so if we are quls! Not to be so means not to admit being a qul and to defy one's Owner. Allâhu ta'âlâ declares as follows in a hadîth-i-qudsî: "**If a person does not bow to My qadâ and qadar**[1] **and is not patient about the disasters I send onto him, let him look for a Rabb other than Me for himself. Let him not stay on the earth as a qul of Mine**!" Yes. Numbers of poor and destitute people and many another person under your protection have been living peacefully owing to the security and compassion you have been providing them with. Nothing in the name of sorrow has been familiar to them. Their real owner will continue protecting them. You will

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[1] Please see the fourth fascicle of **Endless Bliss**!

always be remembered for your goodnesses. May Allâhu ta'âlâ plentifully reward you for your goodnesses, both in this world and in the Hereafter! I extend my salâm.

17 – THIRD VOLUME, SEVENTH LETTER

This letter was written for Sayyid Mir Muhibbullah Manqpûrî. It counsels to put up with annoyances comming from other people:

May hamd (praise and gratitude) be to Allâhu ta'âlâ and salât (prayers, benedictions) over His beloved Prophet. I invoke a blessing over you and over all Muslims. The honourable letter from my brother Sayyid Mir Muhibbullah arrived here yesterday. It made us very happy. Annoyances caused by people should be put up with. There is nothing to do but being patient about the hurts caused by one's kinsfolk. Allâhu ta'âlâ revealed an âyat-i-kerîma, which is within the Ahkâf Sûra and which purports His command to His beloved Prophet ''alaihi wa 'alâ âlihi-s-salât-u-wa-s-salâm', as follows: "**As the Ulul'azm ones of the** (past) **Prophets were patient, you, too, be patient! Do not make haste in invoking a malediction over them for a visitation of torment on them**!" What people being there would reap the most benefit from is their being annoyed and bothered by people around them. You disrelish this blessing and run away from it. Yes. A person who is used to always eating sweet things will shy away from bitter but curative medicine. A am at a loss as to what to say about this. A Persian couplet translated into English:

Once in love, a coquette has no remedy,
But patience with someone else's coquetry!

You ask for permission to move to the place called Ilâh-âbâd. And you add, "Or, please suggest another place where I can go, so that I may rid myself of the relentless persecutions I have been suffering." **Rukhsat** (permission) is possible. However, **'azîmat**, a better way, is to stay where you are and patiently put up with the inconveniences. As you know, we are in a season when I feel weak and exhausted.[1] So I have had to write briefly. I extend my salâm.

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[1] Imâm Rabbânî Mujaddid-i-elf-i-thânî Ahmad Fârûqî Serhendî 'rahmatullahi ta'âlâ 'alaih' suffered from asthma. So, attacks of difficult breathing, wheezing, and coughing, accompanied by a feeling of suffocation, would go on a rampage throughout winter seasons.

18 – THIRD VOLUME, THIRD LETTER

This letter, written for Sayyid Muhibbullah Manqpûrî, expatiates on the meanings secreted in the statement termed Kalima-i-tawhîd:

May hamd be to Allâhu ta'âlâ, and salâms and perfections be over His born slaves whom He has chosen and loves! '**Lâ ilâha il-l-Allah**!' This statement means: Allâhu ta'âlâ, alone, has the right of ulûhiyyat and ma'bûdiyyat. He does not have a partner, a co-owner, or a likeness. He is the Wâjib-ul-wujûd; His existence is definitely indispensable. Attributes and symptoms of imperfection and creatableness do not exist in Him. **Ma'bûd** means 'something worshipped'. **'Ibâdat** means 'to serve as a qul', 'to worship', i.e. khudhû' and tezellul. In other words, it means to humiliate oneself. A Being who possesses all Attributes of Perfection, Highness, and Goodness, who does not have any imperfection, who is needed by all beings so that they may exist and continue existing, who does not need anything for anything, who, alone, can be of benefit or cause harm to all, and nothing can be of benefit or cause harm to anything else without His permission and order, and who always exists and the only Being who always exists, all others being nonexistent both in the beginning and in the end, is the only Being to be worshipped. Only such a person is possessed of the right to be worshipped. And such a person is Allâhu ta'âlâ, alone, and no one else; nor can another such person exist. If we should say that another person also possesses these attributes of perfection, then That other Person cannot be said to be 'another person'. Being another person will require being a different person. If we should think of such another person as a person different from Him and other than Him, then that second person will be short of fulfilling the conditions for ulûhiyyat and ma'bûdiyyat. So he will not have the right of ulûhiyyat and ma'bûdiyyat. For, in order for that second person to be different from the first one, the second person will have to lack one of the attributes required for being a ma'bûd, which in turn means imperfection on the part of the second one. If we should suppose that the second one has all the attributes of perfection and yet let him retain one of the attributes of imperfection so that it should be different from the first one, this, again, will mean imperfection on his part. For instance, supposing he is a being not needed by all, then why should those who do not need him need to need him? Supposing he needs something in a certain respect; this also will means imperfection. Supposing

benefit or harm to all does not come from him, then why should he be needed, and why should he be worthy of being worshipped? Supposing another person is capable of being of benefit or causing harm to something without his permission or knowledge, in that case also he will be a being not needed, and he will not be worthy of being worshipped. There has to be only one Being who is the sole possessor of all attributes of perfection, only one, without a partner, and who is the only One Being who is worthy of being worshipped. And that one Being is Allâhu ta'âlâ.

Question: Granted that there cannot be a second ma'bûd different in the respects cited, can't there be another ma'bûd possessed of other attributes that we do not know? Thus that other being will not be imperfect, either?

Answer: Those supposed attributes of his that we do not know will have to be either attributes of perfection or those of imperfection, in either of which cases a contrary-to-fact situation will exist, and that other supposed being will have to be imperfect. There is another point of view from which we would like to explain that no one other than Allâhu ta'âlâ is worthy of being worshipped: Since Allâhu ta'âlâ is capable of meeting the needs of all beings so that they survive and all sorts of benefit and harm to everything come from Him, the other ma'bûd will have to stay aside, unemployed. Nothing will need that other ma'bûd. Then, why should he have any right to be worshipped? In other words, why should it be necessary to humiliate and debase oneself before him? Unbelievers worship and entreat beings other than Allâhu ta'âlâ and expect them to give them their needs. They worship idols and icons that they themselves make. They say that those things will intercede for them and help them in the Hereafter. They are so wrong. How do they know that those things will intercede for them? How anomalous and ultimately suicidal a policy it is to attribute a partner to Allâhu ta'âlâ in one's acts of worship, especially when one's mere incentive is personal surmise or misguidance on someone else's part. Worship is not something so simple or so unimportant as to be squandered by idolizing a dead person, a rock-hewn statue, or an icon. One simply does not attach the right of being worshipped on a weakling that is even more helpless than oneself. The right of being worshipped cannot sustain absence of ulûhiyyat. Worship will be offered only to a being possessed of the **Attributes of Ulûhiyyat**. A being that does not have these attributes does not have the right to be worshipped. And the primary condition for ulûhiyyat is being wâjib-ul-wujûd.

In other words, it is essential to be an indispensable existence, a being whose existence is definitely necessary. A being whose existence is dispensable cannot be an ‘ilâh’ and will not be worthy of being worshipped. How idiotic and eccentric they are to avow, on the one hand, that no existence but that of Allâhu ta’âlâ is indispensable, and to worship others, on the other. They do not know that being a ma’bûd, i.e. being worshipped, requires being an indispensable, definitely necessary existence. Since there is no one but Allâhu ta’âlâ whose existence is definitely necessary, it inexorably follows that no one but Allâhu ta’âlâ must be worthy of being worshipped. To worship a being other than Him means to deem that being also as indispensable.

Consequently, by reiterating the kalima-i-tayyiba, ‘**Lâ ilâha il-l-Allah**’, time and again, one avows that no one but Allâhu ta’âlâ is the wâjib-ul-wujûd and that no one but Allâhu ta’âlâ has the right to be worshipped. Of these two facts, the one that another being does not have the right to be worshipped yields the most benefit, which is a fact that has been declared only by Prophets ‘’alaihim-us-salawât-u-wa-t-teslîmât’. The fact that existence of something other than Allâhu ta’âlâ is not necessary, and that there is only one wâjib-ul-wujûd, is avowed also by non-followers of Prophets ‘’alaihim-us-salawât-u-wa-t-tahiyyât’. Those people, however, lose their way in the matter of being worthy of worship. Failing to realize that there is no one but Allâhu ta’âlâ who deserves to be worshipped, they lapse into an unscrupulous state of worshipping others. So they see no reason for not building churches for this purpose. It is Prophets ‘’alaihim-us-salawât-u-wa-t-tahiyyât’, alone, who annihilate churches and prevent people from worshipping idols and icons or a human being dead or alive. These blessed people, (i.e. Prophets,) have called those who worship beings other than Allâhu ta’âlâ **mushrik**s (polytheists). They have explained that mushriks are still mushriks even if they say, “Any existence other than that of Allâhu ta’âlâ is dispensable. It makes no difference whether someone other than Him is existent or non-existent. He, alone, is the Wâjib-ul-wujûd,” since they worship others. For, what they, (i.e. Prophets,) have attributed paramount importance to is to not worship anyone but Allâhu ta’âlâ. In other words, actions, and not words, have been of value in their view. For, when no one other than Him has the right to be worshipped, it becomes manifest that no one but He is the Wâjib-ul-wujûd. Then, unless a person adapts himself to the religious teachings revealed to Prophets and thereby knows that no one other than

Allâhu ta'âlâ is worthy of being worshipped, he will not safeguard himself against polytheism and being a mushrik. He will not be immune from the varieties of shirk (polytheism) or from worshipping the idols inside and outside the human nature. It is only the religious tenets taught by Prophets ''alaihim-us-salawât-u-wa-t-teslîmât' that will protect mankind from that. And Prophets' ''alaihim-us-salawât-u-wa-t-teslîmât' mission has been to guide mankind to a way of life whereby to attain this great fortune and blessing. It will not fall to one's lot to be safe against polytheism unless one adapts oneself to those superior people. Tawhîd will be impossible unless one joins their followers. The forty-eighth and the hundred and sixteenth âyat-i-kerîmas of Nisâ Sûra purport: "**Allâhu ta'âlâ shall not forgive the mushrik**." 'Mushrik' in this context means 'unbeliever'. For, it is unbelief to deny (Prophet's) religions. Shirk (polytheism) is one of the varieties of that unbelief. It is a statement in which the entire species is represented by one of its varieties. Therefore, as polytheism shall not be forgiven, likewise a person who denies one of Islam's tenets shall not be forgiven, since he will become an unbeliever on account of his denial. Then, it would be out of place to say, "Why does the âyat-i-kerîma state only that polytheism shall not be forgiven?"

That no one other than Allâhu ta'âlâ is worthy of being worshipped is a fact that can be seen writ large. In fact, it is intuitive. That is, it will appear in one's mind without the need for conscious reasoning. If a person understands well what 'worship' means and ponders deeply on the Attributes of Allâhu ta'âlâ which we have explained above, he will immediately know that no one other than Him is worthy of being worshipped. Arguments presented to show this fact are, so to speak, efforts in labouring the obvious. It is out of the question to refute or to reject or to dispute arguments of this sort. Seeing this fact without the need for such arguments requires having attained the nûr of îmân, the light of îmân. There is many an obvious and self-evident fact that addle-brained and thick-headed idiots cannot see. And there is many a sickly and neurotic person who cannot discern many obvious facts, conspicuous and inconspicuous ones alike.

Question: Great people of Tasawwuf 'qaddas-Allâhu ta'âlâ esrârahum' say: "Your desires are your ma'bûd." What does that mean, and what is the truth behind it?

Answer: If a person's purpose and desire is something that they focus all their attention on, which they yearn for, which they try to obtain as long as they live and at all costs including all sorts of

humiliation and debasement, and which they would never desist from for anything, that desire of theirs becomes their ma'bûd (somethat they worship), and the state they are in is (a glorification called) worship. For, worship is the nadir of humiliation and self-effacement. Knowing no ma'bûd but Allâhu ta'âlâ requires having no other purpose or desire than Allâhu ta'âlâ. Therefore, as one says, "**Lâ ilâha il-l-Allah**," one should know that there is no other maqsûd (purpose, wish, desire) than Allâhu ta'âlâ. They, (i.e. the aforesaid great people of Tasawwuf,) repeat this expression, (i.e. the statement, 'Lâ ilâha il-l-Allah',) so many times with that meaning in their imagination that they no longer have any (other) maqsûd. (In that spiritual state) they wish for nothing but Allâhu ta'âlâ. Thus, their statement, "We have no other ma'bûd." becomes a truth, since they have rid themselves of all other ilâhs (deities). To do away with all ones maqsûds other than Him and thereby attain a spiritual state wherein one no longer has any ma'bûd but Him is an essential prerequisite of a perfect îmân, and that spiritual state is peculiar to (beloved slaves of Allâhu ta'âlâ whom we call) Awliyâ. It is dependent on one's ridding oneself of the ma'bûds inherent in one's nature. This elevated spiritual state will not be attained unless the (malignant being that is inherent in man's nature and which is called) nafs (-al-ammâra) attains (the spiritual purity and maturity called) itmi'nân. And the itmi'nân of the nafs follows the attainment of the spiritual grades called Fanâ and Baqâ. (Please see the thirty-eighth chapter of the first fascicle, and also the twenty-fifth chaper of the fourth fascicle, of **Endless Bliss** for the terms 'Fanâ' and 'Baqâ'.) The essence of the brilliant religion of Islam and the basis of its lightsome path leading to se'âdet-i-ebediyye (endless bliss) is facility, simplicity, and deliverance of born slaves from hardships and toilsome undertakings. For, men are weak and delicate by creation. So, Islam says, "If a person goes out of Islam in order to attain his goal –may Allâhu ta'âlâ protect us from doing so–, [for instance if he ignores one of the (compulsory acts that are called) farz or commits a (forbidden act called) harâm, i.e. if he neglects namâz or fast or drinks alcoholic beverages or goes about without properly covering his body, that goal of his becomes his ma'bûd. If he does not go out of Islam for the sake of his maqsûd (goal), if, for instance, he does not commit a harâm in order to obtain his maqsûd, Islam will not reject or interdict that maqsûd or deem it as his maqsûd and says that his maqsûd is Allâhu ta'âlâ, alone, for he has been observing His religion, Islam. That maqsûd has

appealed to that person's nature and a desire has arisen for that maqsûd. Yet that desire has been outshone by his desire for Islam.

Because teachings of Tasawwuf make îmân atain perfection, there should not be a maqsûd other than Allâhu ta'âlâ. For, if there should be another maqsûd, that person's desire, with the help of his nafs, may sometimes tower over his maqsûd's being Allâhu ta'âlâ. The desire to attain that goal may choke the desire to attain the grace of Allâhu ta'âlâ and cause eternal, endless perdition. Therefore, absolutely no other maqsûds should be allowed to remain in the maturation of îmân. Thus îmân will be protected and insured against diminishing and fading away. Yes. Some fortunate people are given irâda (will) and ihtiyâr (option) again after they have been freed from their own ihtiyâr and irâda. After their irâda-i-juz'iyya have gone away from them, those blessed people are honoured with irâda-i-kulliya.

[We have said that teachings of Tasawwuf make îmân attain perfection. Tasawwuf means to follow the way guided by Muhammad ''alaihis-salâm', to follow in his footsteps. In other words, it means to adhere to Islam in all one's words and actions, in everything. It is a shame, however, that for quite a long time a number of ignorant and fâsiq people, with the ignoble purpose of obtaining their base wishes, established various guilds by exploiting the names of our valuable sholars and caused the Islamic religion to degenerate and collapse. Especially in recent years all the tekkas (convents of Tasawwuf) were already awash with bid'ats and harâms and the name of 'tarîqa' was being manipulated as a most effective means for destroying Islam. Music was inserted into the tekkas. Ferocious revels and dances in the accompaniment of musical instruments and wild chantings were being called worship. Bid'ats such as 'Turkish religious music', etc. were invented. That all these things are bid'ats is written and explained in detail in Qâdi-Zâda's commentary to the Turkish book **Birgivî Vasiyyetnâmesi**.

We have been hearing about some people masquerading as shaikhs and men of tarîqa and performing feats such as putting fire into their mouths, blowing flames out of their mouths, sprawling in the middle of a street and letting lorries run over them without them being hurt a bit, as the eye-witnesses relate. Simpletons who watch them believe their lies that their feats are karâmât. Allâhu ta'âlâ informs that such people existed in the time of Mûsâ 'alaihis-salâm', too, and calls their feats 'magic', not 'karâmât'. Such sleights of hand are explained in the hundred and nineteenth page

of the book entitled **Fatâwâ-i-hadîthiyya**, as well as in the final section of the two hundred and sixty-sixth letter of **Maktûbât** and in its third volume, and a fatwâ declaring that they are among acts of harâm has been issued. (Please scan the last eight paragraphs of the first chapter of the second fascicle of **Endless Bliss**!) Also the books entitled **Hadîqa** and **Berîqa** contain lengthy explanations that magicians, false shaikhs, and impostors in the name of men of 'tarîqa' are abject liars. Those two books explain the bitter fact that such people are not men of religion, but they are fiends whose real purpose is to misguide Muslims. Their shows are not religious acts; on the contrary, they are irreligious stratagems. The non-Muslim clowns, acrobats, and jugglers in the European and Japanese fairs and circuses accomplish legerdemains far more skilful and astounding than the ones performed by these false shaikhs. Islam is not a religion of plays, comedies, buffoonery, music, magic, rope-walking, or artful trickery. Islam is a religion from which to learn facts to be believed; acts and deeds to be practised as well as those to be avoided; behavioral habits and manners that are beautiful as well as those which are unsightly; ways and manners of practising its commandments; and how to be obedient Muslims and individuals good and useful to mankind. Shaik-ul-islâm Ahmad ibni Kemâl Efendi 'rahmatullâhi ta'âlâ 'alaih'[1] states in his book **al-Munîra**: What is primarily wâjib for a Muslim is to adapt himself to the Ahkâm-i-islâmiyya, i.e. commandments and prohibitions of Allâhu ta'âlâ and His Messenger 'sall-Allâhu 'alaihi wa sallam'. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**If you see a person fly in the air and/or walk on the surface of the sea and/or put fire into his mouth and swallow it, and yet if he does something that Islam disapproves of, you should know that he is a magician, a liar, a heretic, and a person who misguides others from the right way, even if he says that he is a man with karâmât**!" Here we end our translation from **al-Munîra**. This hadîth-i-sherîf draws a clear-cut demarcation line between a true man of Tasawwuf who is in the right way and heretics who pass themselves as men of Tarîqa. In the decaying years of the Ottomans ignorant and fâsiq men of Tarîqa informed about in the hadîth-i-sherîf appeared in the

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[1] The ninth Ottoman Shaikh-ul-islâm, who was in office from 932 [1526 A.D.] until 940 [1534], during the reign of Sultân Suleymân Khan the Magnificent and the Lawgiver. He was noted for his giving fatwâ to genies; hence the nickname **Muftiy-yus-seqaleyn**. He passed away in 940 [1534 A.D.].

country. Thanks be to Allâhu ta'âlâ, He prevented them, thus protecting the blessed names of great people such as 'Abû Bakr as-Siddîq and 'Alî bin Abî Tâlib 'radiy-Allâhu 'anhumâ' and Sayyid Ahmad Rifâ'î and Sayyid Sherîf Ahmad Bedevî and Abu-l-Hasan bin 'Alî bin 'Abdullah Shâdilî and Sayyid 'Abd-ul-Qâdir Geylânî and Mawlânâ Jelâl-ad-dîn Rûmî and Muhammad Behâ-ad-dîn Bukhârî and Hâdji Bayrâm Walî and Ziyâ-ad-din Khâlid Baghdâdî from being playthings in the hands and tongues of those ignoramuses, who were qâti'i tarîq-i-ilâhî, (i.e. people who barricaded the paths leading to the grace of Allâhu ta'âlâ.) As of today, we do not know whether a Murshîd-i-kâmil or an 'Ârif-i-mukammil exists in our country or elsewhere the worldover. Yes. There always is a **Qutb-i-medâr**. There is one now, too. And there was one also in the time of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Those people are also called **Qutb-ul-aqtâb**. Yet seclusion is essential for those people. No one knows who they are. In fact, sometimes they themselves are unaware of their own status. As for the **Qutb-i-irshâd**; he is the Qayyûm-i-'âlam. It is through him that all other people receive rushd (guidance to the right path) and îmân. He protects Islam. The Islamic religion is never left unattended. Enemies of religion cannot attack undeterred to change and defile the religion. Imâm Rabbânî 'qaddas-Allâhu sirrah-ul'azîz' states in the fifteenth ma'rifat in his book **Ma'ârif-i-ladunniyya**: The **Qutb-i-abdâl**, [i.e. Qutb-i-medâr,] serves as a medium for the fayz (or faydh) that are sent and through which all beings in the universe come into existence and stay in existence, whereas the Qutb-i-irshâd is the means through whom fayz are sent for the enlightenment and guidance of all beings. It is by way of the fayz emanating through the Qutb-i-ebdâl that all beings are created, sustenances (rizq) are sent, disasters and catastrophes are eliminated, invalids are cured, and bodies are given health. The fayz coming through the Qutb-i-irshâd, on the other hand, are sent so that people should have îmân, attain guidance (hidâyat), and make tawba for their sins. The Qutb-i-ebdâl has to exist in all times and ages, always. No time can exist without him. For, it is through him that the entire existence attains order. When the existent one dies, another one is appointed for his place. Yet the Qutb-i-irshâd does not necessarily exist always. There are such long times throughout which the entire universe is totally devoid of îmân and hidâya (guidance). Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was the Qutb-i-irshâd of his time. And the time's Qutb-i-ebdâl was 'Umar 'radiy-Allâhu ta'âlâ sirrah-ul'azîz'. Through the Qutb-ul-

irshâd the entire humanity receives îmân and hidâya. The fayz coming to wicked-hearted people degenerates into dalâla (heresy, deviation from the right path) and wickedness. It is like the degeneration of valuable nutriments given to a diabetic into poison in his blood, or, like sweet things' tasting bitter to a bilious person. This is the end of the passage translated from **Ma'ârif-i-ladunniyya**.

It is stated in the three hundred and eighty-fifth page of **Berîqa**: "Most of the great people of Tasawwuf were profoundly learned scholars, mujtahids. And so were all the Qutb-i-irshâds. A hadîth-i-sherîf quoted in the blessed book of Hadîth entitled **Sahîh-i-Bukhârî** reads: '**'Ilm** (knowledge) **is learned for an ustâd** (master, profoundly learned scholar and teacher).' As for ma'rifa; it is aquired by way of kashf and ilhâm (inspiration). 'Ilm (knowledge) is not acquired by way of kashf and ilhâm. The source of 'ilm is the Qur'ân al-kerîm and hadîth-i-sherîfs." It is stated in its three hundred and seventy-seventh page: "Most of the great people of Tasawwuf were mujtahids. Imâm Ghazâlî and Sufyân Sawrî and Ibrâhîm bin Adham (or Ed-hem) were so. And so were the Qutb-i-irshâds." It is stated in the three hundred and seventy-eighth page of **Hadîqa**: "(Spiritual) pieces of information called ma'ârif-i-ilâhiyya and haqâiq-i-rabbâniyya are acquired by way of kashf and ilhâm. They are not learned from a religious teacher. Teachings of how the acts of worship are to be performed, as well all the other Islamic teachings are learned from an ustâd. If the Islamic teachings were acquirable by way of kashf and ilhâm, there would have been no reason for Allâhu ta'âlâ to send Prophets and Heavenly Books." From today onwards, great care should be taken lest we should fall for the sequinned statements that one of those ignorant strays plagiarized and memorized from books written by great Islamic celebrities; otherwise we may be lured into the traps set by unlearned men of Tarîqa and deviate from the path of Ahl as-sunnat!

Yâ Rabbî (O our Rabb, Allah)! Enhance the nûr (light) of îmân and yaqîn that Thou hast bestowed upon us. Bless us with the fortune of being enlightened with the light of Islam. Cover up our faults. Forgive us our sins!

19 – SECOND VOLUME, NINETY-FOURTH LETTER

This letter, written for 'Abd-ul-Qâdir Enbâlî, provides information on Fanâ and Baqâ:

I offer my hamd (praise and gratitude) to Allâhu ta'âlâ, who is the Rabb of all beings, of the entire creation. I send my salât and

benedictions for the Sayyid, the highest of Prophets ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’!

According to the understanding of this faqîr, (i.e. the blessed scholar and Walî Imâm Rabbânî ‘quddisa sirruh’,) the haqîqats, the real essences of creatures are the images and appearances in the ’ilm-i-ilâhî of the adams and of the names and attributes. These images have been reflected on the adams, appearing on them. [Adam means non-existent.] All sorts of vice and imperfection originate from adams. These adams are like what philosophers call ‘heyûlâ (matter)’. And the images being reflected on them are like what philosophers call ‘sûrats (images)’. Adams are distinguished from one another by the images reflected on them. Combination of these reflections with the adams is comparable to the images’ establishing themselves on matter. Similarly, the reflections’ being different from one another is consequent upon their combining with the adams. Their combination is dissimilar to attributes’ combining with names. Rather, it is like the images’ combining with matter. It is by means of the images that matter becomes known. When the ‘sâlik’ pays tawajjuh (turns and focuses his attention) towards Jenâb-i-Haqq (Allâhu ta’âlâ) by way of dhikr and murâqaba, and thereby atains a perpetual turning away from all other beings, these images of the Names and Attributes of Allâhu ta’âlâ, which exist in a level of knowledge, gain an ever-increasing concreteness. They begin to get the better of their compeers, the adams. Eventually a state is attained wherein the adams, which are, so to speak, are the origins of these reflections, i.e. matter, begin to be covered up, to evanesce. In other words, the sâlik sees them no more. For, the mirror has to disappear. This state is called the grade of **Fanâ** and is extremely valuable. If the sâlik who has become Fânî, (i.e. who has attained the grade of Fanâ,) is blessed also with (the grade of) Baqâ and henceforth made to descend back to this world, his own adam will be like a tight garment protecting his body in his view. So impressively has he been separated from his own adam that he will know it as a separate garment, a self-standing being separate from him. The fact, however, is that the adam has not left him. When he says, “I,” about himself, he means the adam as well. Only, it has been relegated from the status of ‘essential’ or ‘original’ or ‘basic’ down to the status of ‘dependent’. In fact, it has been demoted from its former state of an entity with whose existence the reflections used to sustain down to a dependent being whose existence can survive only with the reflections. This faqîr –the blessed Walî means

himself– remained in this grade for years on end. I saw my own adam as something separate from me, like a coat of hair. Eventually, the Divine Grace and Kindness of Allâhu ta'âlâ came to my rescue, so that the already beaten adam melted away for good and all. Its appearance, which was dependent on the reflections, was completely gone. It, so to speak, melted into its origin, the true adam. Likewise, plaster of Paris is made into shape in moulds. When the plaster becomes hard enough to retain its shape the moulds are broken, so that the plaster remains in the desired shape without the support of the moulds. In our case as well, the reflections that have been existent owing to the adam realize that in actual fact they exist on their own or, rather, owing to their own origins. When the sâlik in this state says, "I," he sees only the reflections and their origins. It is as if he has no connections with his adam itself. At this grade the haqîqa (true essence) of fanâ is attained. The former fanâ was, sort of, an image of this fanâ. If from that grade he is brought to the grade of 'Baqâ' and thence made to descend back to the world, the adam, which had been a part from him at one time and which had been triumphant and dominant before parting with him, is brought back; and they are made compeers again. Yet now it is separate from him and will not join in when he says, "I." For some useful reasons it remains in a state like that of an externally worn coat made of hair. The adam is back now, but the reflections of the names and attributes no longer need it. In fact, it is owing to them that the adam stays. As a matter of fact, that has been the case also with the former baqâ. When it is the case with the former baqâ, then a fortiori it should be the case with this true baqâ, and certainly with a more immaculate and perfect version. Clothes will have a certain effect on a person wearing them. Warm clothes will make you feel warm, and clothes that are cold will make you cold. Likewise, this adam has an effect analogical to that of clothes. Its effect is felt throughout the body. It is sensed, however, that all the effect is of external origin and that no such effect is felt internally. And so are the evils and imperfections that originate from this adam; they come from abroad and afterwards. They do not originate from the sâlik, and it is like an adjective accompanying another adjective. Neither the adjective nor matter itself is perpetual. People who occupy this grade are identical with others in being human and they evince the same human attributes. However, their attributes come from without, not from themselves. Others' attributes, in contrast, originate from within

themselves. There is a considerable difference between them. When ignorant people observe that these great people have the same attributes as theirs (in appearance), which is the case even with Prophets 'alaihim-us-salâm', they fall into the fallacy of assuming that those great people are no different from themselves, deny them, and oppose them, consequently depriving themselves of the benefits they would reap from those magnificent people. As a matter of fact the sixth âyat-i-kerîma of Teghâbun Sûra, which purports, "**... Shall (mere) human beings direct us?" they said. So they rejected (The Message) and became deniers. ...**" and the seventh âyat-i-kerîma of Furqân Sûra, which purports, "**And they said: "What sort of an apostle is this, who eats food and walks through the streets? ...,**" exemplify the fallacy of such people. I can see in myself none of the attributes of the adam, which, as a Kindness and Favour from Allâhu ta'âlâ, first thoroughly separated and receded (from me) and thereafter drew back (near me). May infinite gratitude be to Allâhu ta'âlâ!

Reflections of the attributes of adam on man concomitant with its contiguity to man are analogous to a person's looking crimson on account of a crimson garment he wears. Shallow people will overlook the crimson garment and marvel at the crimson person. A Persian couplet translated into English:

He who listens to you as a bedtime story
Will benefit only what is in the story!
If you penetrate the essence of the matter,
The further on you listen to it the better.

Water of the Nile, limpid as it was,
Looked like blood to the poor gypsy's eyes.
For Ummat of Mûsâ 'alaihis-salâm'
The blessed Nile was not blood; pure water it was.

Yâ Rabbî! After Thou hast guided us to the right path, please do protect us from slipping! Spinkle on us, too, from Thine Rahmat that hath no end! Thou, alone, is the Owner of Compassion and Kindness! We send our salâm (salutations, greetings, and best wishes) to those who follow the right path!

20 – THIRD VOLUME, FORTY-FIFTH LETTER

This letter was written for Sultan Serhendî. It expatiates on the value of a Believer's heart, and dissuades from hurting a heart. The

letter was written in the Arabic language:

May hamd be to Allâhu ta'âlâ, the Rabb of all beings, and salât and salâm be to His Messenger, Muhammad ''alaihis-salâm', and to all his âl (family, descendants) and As-hâb (Companions)! The heart is a neighbour of Allâhu ta'âlâ. Nothing else is as close as the heart to Allâhu ta'âlâ. Nobody's heart should be hurt, Believers and disobedient people alike. For, a disobedient neighbour has to be equally protected. Avoid, and avoid hurting a heart, and avoid it very much! After kufr (unbelief, disbelief, denial), which is the most hurtful ones of the offenses perpetrated against Allâhu ta'âlâ, no other sin is as grave as hurting a heart. For, of all the things that attain to Allâhu ta'âlâ, the heart is the closest. All people are the slaves of Allâhu ta'âlâ. If a person's slave is beaten and hurt, the slave's master also will become hurt. We should meditate over the honour and the greatness of the master, who is the single owner of everything. His creatures can use only what He allows them to and to an extent He has dictated. To exercise (authority) with His permission does not mean to hurt others. He has commanded that a virgin caught in the act of fornication be flogged with a hundred stripes. One extra stripe would mean to hurt her by doing an injustice to her.

The heart is the highest and the most honourable of all creatures. As man is the most valuable of creatures because he has accumulated in himself all the beings in the **'âlam-i-kebîr**, i.e. all beings outside of man; likewise, the heart is very valuable because it is the elementary and compact collection of all the things existent in man, who is called the **'âlam-i-saghîr**. It is a treasure of such a large variety of valuables that it is closer than anything else to Allâhu ta'âlâ. Some of the components of man's nature are from the **'âlam-i-khalq**, and others are from the **'âlam-i-emr**. ['Âlam-i-khalq means creatures that are material and measurable. The 'âlam-i-emr are things that are not material and which cannot be measured.] The heart is is a **berzakh**, an isthmus connecting the two 'âlams (worlds). As a person makes progress in a path of Tasawwuf, first the latîfas inherent in his nature go up and attain to their essences in the **'âlam-i-kebîr**. For instance, that person first attains to the essence of the water existent in him, thereafter to the essence of the air, thereafter to the essence of the heat (, and so fourth); then he attains to the essences of his latîfas in the **'âlam-i-emr**, thereafter to a part of a Name that is his rabb, [i.e. his educator and trainer,] thereafter to the entirety of that Name of Allâhu ta'âlâ, and thereafter to the high grades determined by

Allâhu ta'âlâ. Not so is the case with the heart, which does not have an essence to go up to, to attain to. It goes up directly to the Dhât-i-ilâhî. Its destination in upward progress is that Dhât (Person), who cannot be known or comprehended. However, a progress only by way of the heart in the absence of the aforesaid ways of upward progress is difficult. The easier way is to first go through ways of promotion one by one and then attain to the destination directly by means of the heart. For, it is after heart has attained to those grades that the heart will be expansive, so that it will contain all. What we call 'heart' here is a latîfa that accumulates all in itself and which is vaster than anything else. It is not the piece of flesh called 'heart' among people.

***A rare pearl in the ocean of haqâiq,*[1] *is 'Ârif;*[2]**
In the rose garden of ma'ârif,*[3] *rose of grace is 'Ârif.

In eloquence, in rhetoric, in elegance, he is immaculate;
Of esoteric meanings, a watery store is 'Ârif.

These words say nothing to slaves of their own nafs;
Yet in the knowledge of heart and soul, a master is 'Ârif.

False pretences pertaining to Tasawwuf abound;
Islâm, îmân, they know not; in name only are they 'Ârif.

For, being an 'Ârif requires a heavenly life;
Illuminating darkness, full moon of Haqq is 'Ârif.

21 – SECOND VOLUME, SEVENTY-SIXTH LETTER

This letter, written for Mawlânâ Huseyn, provides information about the 'Arsh and the Kursî:

May hamd be to Allâhu ta'âlâ. May salâm be to His slaves whom He has liked and chosen!

The 'Arsh-i-Mejîd is one of the marvelous creatures of Allâhu ta'âlâ. It is located between the 'âlam-i-khalq and the 'âlam-i-emr. It

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[1] Plural for of haqîqa(t), which in turn means truth, reality, essence.

[2] 'Ârif is a fortunate person gifted with 'ma'rifa(t)', which is defined in footnote [3] in the preface of the first fascicle of **Endless Bliss**, and also in footnote [1] in the thirty-eighth chapter of the same fascicle.

[3] Plural of ma'rifat(t). See above for 'ma'rifa(t)'.

is within the ’âlam-i-kebîr. It is he vastest world in the ’âlam-i-khalq. It is similar both to the ’âlam-i-khalq and to the ’âlam-i-emr. The **’âlam-i-khalq** [world of matter] consists of places such as mountains and heavens; [it is also called the **’âlam-i-shehâdat**. That it is called the **’âlam-i-mulk**, too, is written in the book entitled **Reshehât**, (written by Fakhr-ud-dîn ’Alî bin Huseyn ‘rahmatullâhi ta’âlâ ’alaih’, 867 [1462 A.D.] – 939 [1533], Herat;)] this ’âlam was created in six days. As a matter of fact, it is purported in the ninth âyat-i-kerîma of Fussilat Sûra that He “**Created the earth in two days...** .” The ’Arsh was created before the creation of the ’âlam-i-khalq. As a matter of fact, the seventh âyat-i-kerîma of Hûd Sûra purports that Allâhu ta’âlâ “**created the heavens and the earth in six days and His ’Arsh was over the waters...** .” This âyat-i-kerîma shows that the creation of water preceded the creation of earth and heavens. Hence, the structure of the ’Arsh is dissimilar to the structure of the earth as well as to that of the heavens. For, the ’Arsh is very similar to the ’âlam-i-emr, whereas these things, (i.e. the earth and the heavens bear no similarity to the ’âlam-i-emr. Similarity of the ’Arsh to the heavens, (if it bears any,) is more than it bears to the earth. It is on account of this relative similarity that it has been classified with the heavens. However, it is neither terrestrial nor celestrial. Then, it is by no means comparable to the earth and the heavens.

As for the Kursî; the Âyat-al-kursî, which is the two hundred and fifty-fifth âyat-i-kerîma of Baqara Sûre, purports: “**... His Kursî doth extend over the heavens and the earth, ...** .” Hence, the Kursî also is something different from the heavens. The Kursî is not something from the ’âlam-i-emr. For, it has been stated that it is beneath the ’Arsh. The **’âlam-i-emr**, in its turn, is above the ’Arsh. [It is immaterial and without time. The ’âlam-i-emr is also called the **’âlam-i-melekût** or the **’âlam-i-arwâh**.] Since the Kursî is from the ’âlam-i-khalq and was created separately from heavens, it must have been created some time outside of those six days. As a matter of fact, water, which is from the ’âlam-i-khalq, was created some time outside of that six-day period; it was created earlier. Since we have not been informed about the Kursî, I leave it to some other time. I hope that Haqq jalla wa ’âlâ will bless us with His Kindness and Grace and inform us about it. Yâ Rabbî! Please do improve us in knowledge!

What has been written so far has shed a light on two doubtful issues: One of them is this: How is the six-day period determined in the absence of the earth and the heavens? How is Sunday distinguished from Monday? When it is known that the ’Arsh was

created before the heavens, it will be known that time will be discerned and days will appear. [There does not necessarily have to be nights and days. As a matter of fact, in polar regions a six-month day is followed by a six-month night. Yet we still call each 'six months'.] Sunrise and sunset are not necessary for days' being separate from one another. As a matter of fact, in Paradise days will be separate from one another. As a matter of fact, in Paradise days will be separate from one another, although sunrise and sunset will not take place in Paradise.

The second doubtful issue is with respect to the knowledge of this faqîr, [i.e. Imâm Rabbânî.] Allâhu ta'âlâ declared as follows in a hadîth-i-qudsî: "**I shall not go into the earth or into heaven. Yet I shall go into the heart of a slave of Mine who is a Believer**." Hence, an out-and-out zuhûr[1] is exceptional to the Believer's heart. On the other hand, I have stated in a couple of my other letters that an out-and-out zuhûr is peculiar to the 'Arsh and that the zuhûr in the heart is a beam of light from the zuhûr reflected on the 'Arsh. [A **hadîth-i-qudsî** is a hadîth-i-sherîf whose words have been uttered by our Prophet 'sall-Allâhu 'alaihi wa sallam' and whose meanings have been inspired by Allâhu ta'âlâ.] It should be concluded from the explanations made above that the status of the 'Arsh-i-mejîd and the prestige that has been attached to it exempt it from the earth and heaven. He will not go into the Believer's heart, yet He will go into the 'Arsh. Its answer is this: The earth and heavens and all the things within them are not so wide. Only, the heart of a slave who is a Believer has that capacity. It is in comparison with the earth and heaven that the heart is stated to be wider, in the hadîth-i-qudsî (quoted above). It is not stated to be wider than all the other creatures, so that the 'Arsh should be included. Then, the explanations that we have made in our other letters cannot be said to be contradictory to the hadîth-i-qudsî.

A complete zuhûr takes place on the 'Arsh-i-mejîd. If we placed the earth and heavens together with all their contents against the 'Arsh, they would cease to exist at once, leaving no trace behind them. One thing would remain: The Believer's heart. For, it is identical with the 'Arsh.

Such is the zuhûr on the 'âlam-i-emr, which is above the 'Arsh, that the 'Arsh is a mere nothing when compared with it. Then, so

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[1] Lexical meaning of 'zuhûr' is 'manifestation'; 'appearing'; 'becoming manifest'.

is the zuhûr on each upper grade in comparison with the one beneath it. When the ’âlam-i-emr comes to an end, there begins an ’âlam of bewilderment and ignorance. If ma’rifa(t) ever occurs in this ’âlam, it will be a sort of unknown ma’rifat that is quite beyond the creatures’ mental capacity and understanding.

We will also give some information about the kemâl (perfection) of man and his heart. Although the ’Arsh-i-mejîd is the widest and is possessed of complete zuhûr, it is unaware of this blessing it has been gifted with. It is unconscious of this perfection. Man’s heart, on the other hand, is conscious. It is aware of itself. The second blessing that the heart has been honoured with is that man in his entirety is the **’âlam-i-saghîr** [minor creature]. It is made up of the **’âlam-i-khalq** and the **’âlam-i-emr**. These things have come together to make up a compound system, which bears quite a singular importance and prestige. This compound system does not exist in the **’âlam-i-kebîr**, [i.e. all creation other than man.] If it ever exists in them, it is not genuine; it is in their outward appearance. The fayz (or faydh) and other useful things that come to man and to man’s heart via this unique system have very scarcely fallen to the lot of the ’âlam-i-kebîr or the ’Arsh, which is the heart of that ’âlam. The earthen substances existing in man’s construction are the building stones of the entire universe. Quite far as he is, most of the zuhûr takes place on him. Perfections of the earthen substances have spread all over the system of the ’âlam-i-saghîr, [i.e. man.] Because the ’âlam-i-kebîr does not have such a compound system, the perfections do not spread over that being. Then, the human heart possesses those perfections as well, whereas the ’Arsh does not possess them.

These perfections, which are peculiar to the heart, make it superior; yet that superiority is one that is in one respect only. Superiority in all (other) respects is in the zuhûr that takes place on the ’Arsh. If we should call the ’Arsh a vast source of light that illuminates deserts, plains, and all, the heart is like a match lit from that source. Only, some choice additives that the heart has been enriched with makes it emit a different light. It is this exceptional light that lends it a superiority in one respect. Allâhu ta’âlâ, alone, knows the true and inner essence of everything. Yâ Rabbî! Please perfect the light that Thou hast bestowed on us! Forgive us our sins! Thou canst do all! May Allâhu ta’âlâ bless with goodness and salâmat and barakat our Master, Muhammad ‘’alaihissalâm’, his Âl (Family) and His As-hâb ‘radiy-Allâhu ta’âlâ ’alaihim ajma’în’, and all the Prophets and closer angels ‘’alaihim-us-salawât-u-wa-t-teslîmât’!

22 – THIRD VOLUME, ELEVENTH LETTER

This letter was written for Sayyid Mîr Shems-ud-dîn Alî Halhalî. It provides information on man's ten component parts that are from the 'âlam-i-emr and the 'âlam-i-khalq, and explains how the human heart is superior to the 'Arsh:

Hamd be to Allâhu ta'âlâ, and salâm to those slaves of His chosen and loved by Him! Man is a sampler of patterns made up of ten component parts. These component parts are substances that are in solid, liquid, and gaseous forms and which, with the inclusion of energy, make up the quartet termed **'anâsir-i-erbe'a** (four elements); man's nafs, heart, and soul; and his latîfas called sir and khafî, and akhfâ.

[It is stated as follows in the book entitled **Nebrâs**, and also in the hundred and fourteenth page of its annotation rendered by Muhammad Berhurdâr Multânî 'rahmatullâhi ta'âlâ 'alaih': (Suleymân bin Ahmad) Taberânî 'rahmatullâhi ta'âlâ 'alaih', (260, Taberiyya, Damascus – 360 [971 A.D.], the same place,) quotes 'Abdullah bin 'Umar 'radiy-Allâhu 'anhumâ', (fourteen years before the Hegira – 73 [692 A.D.], Mekka,) as having said: "Allâhu ta'âlâ created His creatures from water, air, nûr, and zulmat." The 'nûr' here means 'heat energy', [which Greek philosophers called 'fire', and which may change into other types of energy.] And what is called 'zulmat' is the earthen substances. Hence, all objects are made up of solid, liquid, and gaseous substances, and energy, which means to say that all substances carry energy.]

All the organs and forces that man possesses originate from these ten components. These ten components are dissimilar to one another. They pull in opposite directions. [Each and every one of them wishes that the others should all be like it.] The initial five components belong in the **'âlam-i-khalq**. That is, they are material. As these five components are opposite to one another, likewise the other five components, which are from the **'âlam-i-emr**, are opposite to one another, each having a different duty. One of these ten components, the one called **nafs-i-nâtiqa**, or man's nafs, always tries to foist its own desires on the others. It never bows to others' preferences.

Allâhu ta'âlâ has created these ten irreconcilable components, brought them together, and made a unity with quite new properties, giving it its human shape. Because man is a unity made up of these ten component parts, he has been honoured with the title, 'Khalîfa of Allah on the earth'. No creature other than man has attained this honour. So great as is the **'âlam-i-kebîr**, since it subsumes all beings

outside of man, none of its members has accumulated all these ten components in itself. This honour is commonly possessed by the entire humanity. The ’Arsh is the most valuable of all the creatures in the ’âlam-i-kebîr. The tajallî that is reflected on it is superior to the tajallîs reflected on the other creatures. For, the tajallî reflected on the ’Arsh is the collection of the other tajallîs. The tajallî reflected on the ’Arsh takes place with all the Names and Attributes of Allâhu ta’âlâ, and it is a perpetual, ceaseless tajallî. The heart of a kâmil Muslim is identical with the ’Arsh in many respects. Hence, a heart with that maturity has been called the **’Arshullah**. And hence also has it attained a tajallî that approximates to the tajallî reflected on the ’Arsh. The tajallî reflected on the ’Arsh is complete. The tajallî reflected on the heart of an ’ârif is a part from that tajallî. Yet the heart possesses a superior property of which the ’Arsh is devoid. That superior property is awareness; it is ‘to know Him’. The heart falls in love with the tajallî that is reflected on it and becomes infatuated with the zuhûr that takes place on it. The ’Arsh lacks this love. On account of this awareness and love that the heart has been gifted with, it is capable of making progress and improving. In fact, it does improve and gain height. The hadîth-i-sherîf that reads: “**A person will be with his beloved one**,” verifies this fact. So the heart is with its beloved one. If it has loved the Names and Attributes of Allâhu ta’âlâ, it will be with them. If it has loved the Dhât-i-ilâhî (Allâhu ta’âlâ Himself), it will proceed beyond the Names and Attributes and attain grades far and far afield. The ’Arsh cannot attain tajallîs beyond the Names and Attributes. Wa-s-salâm.

Menba-i-fayz-u-ma’ânî is majlis-i-’Abd-ul-Hakîm,[1]
Menzil-i-qurb-i-ilâhî, is sohbat-i-’Abd-ul-Hakîm.
Malja-i-bî-châra-ghân, dermân-i-derd is Hakîm,
Ma’dan-i-irfân, nûr-i-Subhân, sirr-i-Qur’ân is Hakîm!

23 – FANÂ FILLÂH

Imâm Rabbânî ‘rahmatullâhi ’alaih’ states as follows as he expatiates on the twenty-sixth ma’rifat in his book entitled Ma’ârif-i-ladunniyyâ:

Fanâ means ‘to be oblivious of everything other than Allâhu ta’âlâ. Man has a sample, a likeness of each one of the five latîfas existent in the **’âlam-i-emr**. These five latîfas have been given the

[1] Sayyid ’Abd-ul-Hakîm Arwâsî ‘rahmatullâhi ta’âlâ ’alaih’, (1281 [1865 A.D.], Başkale, Van, Turkey – 1362 [1943], Ankara.)

names, **Qalb** (heart); **Rûh** (soul); **Sir**; **Khafî**; and **Akhfâ**. Most of the (beloved slaves of Allâhu ta'âlâ called) Awliyâ have failed to distinguish them from one another and called them all 'rûh', in the aggregate. So, all five of them have been meant by the term 'rûh (soul)'. This rûh, i.e. the five latîfas, had had knowledge of Allâhu ta'âlâ before it entered the human body and united with it. It had had some tawajjuh, awareness, and love of Allâhu ta'âlâ. It had been given the potential and faculty to make progress, to improve itself. However, before it united with this body, it had also been given an adoration for this body. Then it was left to itself in a position towards the body. It threw itself onto the body. Being extremely fine and pervasive, it penetrated all the cells of the body, so that it was no longer recgonizable as a separate entity in the body. It forgot about its own self. It was no longer itself; it was the body. It became fânî, (it perished,) in the body. As a matter of fact, most people look on themselves as bodies only. They do not know about the existence of the soul; they deny it.

Allâhu ta'âlâ, the most compassionate, has pitied His slaves and sent to men or, rather, to their souls, messages though His Prophets ''alaihim-us-salawâtu wa-t-teslîmât'. He has summoned them to Himself. He has prohibited them to attach themselves to this dark body. People who, in the eternal past, were predestined to be good people, will answer this call and put an end to their attachment to the body. They will bid farewell to it and orient themselves upward, towards heights. Once the soul regains its bearings towards its origin, so will its love for its origin that it had had before uniting with this body, gradually getting strength, and its amour with the ephemeral being gradually losing its grip. When that gloomy and inglorious paramour is completely forgotten and love felt for it is completely gone, **physical fanâ** (fanâ of the body) will be attained. Thus the first one of the two basic phases in the way of 'Tasawwuf' will have been passed. Thereafter, if Allâhu ta'âlâ blesses (the owner of) that soul with His Favour and Kindness, the progress will continue further ahead, a phase of self-oblivion will commence. This oblivion will gradually grow, until the self is completely forgotten about. Awareness of all beings, except that of Allâhu ta'âlâ, will be completely gone. Hence the **spiritual fanâ** (fanâ of the soul). The second phase also has been passed now. The soul's coming to this world has been intended for its attaining this second fanâ. It cannot attain it without coming to the world.

If the latîfa 'heart', which is also called **haqîqat-i-jâmi'a**, joins the soul in passing beyond the two phases, it will join the soul also

in attaining their own fanâ. If the nafs also joins the heart in this trek, it also will find ‘tedhkiya’. That is, it will attain its own fanâ. However, if the nafs, after attaining the grade of the heart, remains there instead of joining the heart in its upward progress and thereby getting beyond the two phases, it will not attain the ‘nisyân (self-oblivion, forgetfullness)’; it will not attain ‘mutmainna’.

A person who has attained the fanâ of soul may not have attained the fanâ of heart. The soul is like the father of the heart. The nafs, so to speak, is the heart’s mother. The heart has a special propensity in the direction of its quasi-father, the soul. If it manages to turn away from the nafs, its quasi-mother, so that its propensity in the direction of its father will be augmented and pull it towards its father; it will reach its father’s grade. That is, it will jump beyond the two phases. The heart and the soul’s being fânî does not necessarily entail the nafs’s being fânî, (i.e. attaining fanâ.) If the nafs’s affection for her son develops into a propensity in the direction of her son and this propensity intensifies, so that she joins her son, who has already attained the grade of his father; she will become like them. Attainment of fanâ of each of the other three latîfas called sir, khafî, and akhfâ follows the same procedure.

The heart’s having rid itself from memories and thoughts shows that it has forgotten everything other than Allâhu ta’âlâ. Failure to remember them means that knowledge pertaining to them has gone. In fanâ, knowledge has to have gone and perished.

24 – THIRD VOLUME, HUNDRED and TWENTY-THIRD LETTER

This letter was written for Nûr Muhammad Tehârî. It explains that there are two ways guiding to Allâhu ta’âlâ:

Bismillâh-ir-Rahmân-ir-Rahîm. Hamd be to Allâhu ta’âlâ, and salâm to those slaves of His whom He has chosen and loved! There are two different paths whereby man attains to Allâhu ta’âlâ: The first one is the path of **Nubuwwa**, which is analogical to the proximity of the Prophets and which leads man to the origin of the origin. It is this path through which the Prophets ‘’alaihim-us-salawât-u-wa-t-teslîmât’ and their Sahâba (Companions) atained. Choosing also some non-Sahâbîs from among their Ummats (Believers following them), they honour them with an attainment through this path. Yet there are quite few of them. This path does not employ a means, an intermediary. That means to say that once

the aspirants attain to the goal they start receiving the fayz directly from the essence. None of them serves as a means or as a curtain for another. The second path is the path of **Wilâyat**. This is the path through which the 'qutb's, the 'awtâd', the 'budelâ', the 'nujebâ', and all the 'Awliyâ' have attained. This path is the path termed **'sulûk'**. The 'jadhba's of the Awliyâ also are the 'jadhba's of this path. Those who attain through this path help one another by serving as a means or a curtain. The leader and the highest one of the guides of the wayfarers of this path is Hadrat 'Alî Murtedâ 'kerrem-Allâhu ta'âlâ wajhah-ul-kerîm'. He is the source of the fayz coming through this path. All the fayz and ma'rifa(t) coming from Rasûlullah ''alaihi wa 'alâ âlihi-s-salawât-u-wa-s-salâm' come through him. Fâtima-t-uz-Zehrâ and Hadrat Hasan and Hadrat Huseyn 'radiy-Allâhu ta'âlâ 'anhum' are Hadrat 'Alî's partners in this path. I think Hadrat 'Alî had been occupying this rank before he came to the world. After his passing away as well, through him do all the fayz and hidâyat come to all the Awliyâ in this path. For, he occupies the zenith of this path. He is the owner of that position. After Hadrat 'Alî 'radiy-Allâhu ta'âlâ 'anh' passed away, the fayz emanating from him came through Hadrat Hasan and Hadrat Huseyn. Thereafter the living ones of the Twelve Imâms also became intermediaries. After them, all the fayz coming to the Awliyâ came through the Twelve Imâms. It is always through them that the qutbs and the nujebâ were receiving fayz. That was the case until 'Abd-ul-Qâdir Geylânî 'quddisa sirruh' became a Walî. Then he, too, was blessed with that duty, and the fayz coming from the Twelve Imâms 'qaddas-Allâhu ta'âlâ esrârahum-ul'azîz' to the Awliyâ after him passed through him. No other Walî attained to a grade equal to his. It was for this reason that he stated: "The suns of other Walîs have all set. Our sun, however, will stay forever on the horizon." He likened the flowing of fayz of irshâd and hidâyat to the spreading of sunlight, and the cessation of fayz to sunset. Hadrat 'Abd-ul-Qâdir Geilânî was given the duty of the Twelve Imâms. Thereby he became a means for rushd and hidâyat. Till the end of the world it will be through him that each and every Walî will receive fayz.

Question: Shouldn't the mission of Hadrat 'Abd-ul-Qâdir Geilânî have ended with the advent of the great second-millenium (hijrî) Walî, who has been called the Mujaddid-i-elf-i-thânî? For, as the term 'Mujaddid-i-elf-i-thânî' is being defined in the fourth letter of the second volume of Maktûbât, it is stated that throughout the second millenium of the Hijrat (Hegira) it will always be through

that mujaddid that all the Ummats, including the Qutbs, the awtâd, the budelâ, and the nujebâ, will be receiving fayz?

Answer: The Mujaddid-i-elf-i-thânî has been performing that duty as a deputy of Hadrat 'Abd-ul-Qâdir Geilânî. It is like the moon's reflecting the lights it receives from the sun.

Question: How can that statement ever be made about the 'Mujaddid'? For, Hadrat Îsâ (Jesus) ''alâ nebiyyinâ wa 'alaihis-salât-u-wa-s-salâm' shall descend from heaven with the mission of a mujaddid. Another great person who will appear as a mujaddid is Hadrat Mehdî (or Mahdî) ''alaihi-r-ridwân'. Can these persons ever be imagined to be receiving the fayz they are to broadcast from someone else?

Answer: Being a means for fayz can be the case only in the second one of the aforesaid two paths. In the first path, i.e. in the path termed **qurb-i-nubuwwat**, fayz and hidâyat do not come through a means. A person who makes progress in this path gains spiritual height without the means and curtains in between. Being a means or a curtain is the case only in the path termed **qurb-i-wilâyat**. The two paths should not be mistaken for each other. Hadrat Îsâ ''alâ nebiyyinâ wa 'alaihis-salât-u-wa-s-salâm' and Hadrat Mehdî ''alaihi-r-ridwân' will attain through the path of nubuwwa(t). Also the Shaikhayn, i.e. Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anhumâ' attained through the path of nubuwwa. They are under the protection of Rasûlullah ''alaihi wa 'alâ âlihi-s-salât-u-wa-s-salâm'. So high is their honour.

A note: It is jâiz (possible) for a Walî to attain the path termed **qurb-i-nubuwwat** by making progress in the path termed **qurb-i-wilâyat** and thereby to receive fayz through both paths. A Walî in that capacity will be made to attain remnants from the special benefits that the Prophets have been blessed with. They will make him attain through the path of nubuwwat. They will make him a means for giving fayz to others. They will bless him with the lot of guiding their disciples through both paths. A Persian line in English:

He will make a slave of His a means for guiding all.

This is such a blessing from Allâhu ta'âlâ, and He bestows it upon whomever He likes. Allâhu ta'âlâ has so many blessings. [Imâm Rabbânî 'quddisa sirruh' is one of those Walîs. He attained maturity through the path of nubuwwat. He has been giving fayz by way of wilâyat as well.]

All these spiritual states are paraphrased in Maktûbât,
A book from which emanate all sorts of fuyûzât.[1]

It is from it that divine lights spread worldover;
Whatever your problem, to that book hand it over.

Read it very much, guy, you shall be light all over;
You shall receive all fayz directly from its author.

Such a book it is, in Islam it is peerless;
Both in the past and in the future it is matchless.

Next after the Qur'ân and Hadîth that book cometh;
Such a gem the book is, to all people it sayeth.

Source of knowledge and ikhlâs, and land of wonders, too;
A lover will one find it, and a matchless one, too.

"Each letter of my father's," Qayyûm-'âlam[2] ***says,***
"Is an ocean so vast, it does not have any ends."

In it Tarîqat and Sharî'at come together;
Source of happiness in both world and Hereafter.

Here is the physicists, and true panacea.
Here is the cure for hearts, and for souls the fare.

Here is the word Haqq loves, by the beloved ones is said.
Here is core of Islam, of which irfân is made.

Here is a variety of Awliyâ's words;
And the path of Ahl-as-Sunnat in most open words!

The best news for the aspirant with love burning;
Best guide for the wayfarer for his sweatheart yearning.

Read this Maktûbât night and day alike; endeavour,
To relish that cultivation, that first-rate flavour.

Read the book until your eyes shed tears like rain;
Read it until you to genuine love attain.

Read it, so that that beauty will appear one day;
One who reads it will be free from vanities one day.

For hours, for days on end engage yourself with it;
A path into your heart will open with words from it;

A heart preoccupied with meanings it infuses
Will certainly attain the rescue he furnishes.

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[1] Plural form of 'fayz'.
[2] The third blessed son of Imâm Rabbânî.

25 – LETTER from AN EXPERT of TASAWWUF

'Tasawwuf' means to make the heart pure, to cleanse it. And that is accomplished by way of dhikr-i-ilâhî. Attainment of the blessing of se'âdet-i-ebediyya by the entire humanity, i.e. goodnesses in this world and in the Hereafter, is realizable only by dhikring very much the Name of Allâhu ta'âlâ, our real Owner. However, this dhikring has to have been taught and permitted by a Walî or by a true and faithful follower of that Walî who has been authorized by him and who does not change the adabs of Islamic principles and truth or insert bid'ats into Islam. Dhikring done without being taught by such an authorized person will give little benefit, if any at all. For, dhikring done with a permission is the business of (people called) muqarrabs, whereas (people called) ebrârs will do dhikring without a permission. Hence the blessed statement: "**The ebrârs' acts of worship and good deeds are sinful acts and faults for the muqarrabs.**" [Imâm Rabbânî 'rahimahullâhu ta'âlâ' states in his hundred and ninetieth letter, and Abdullah Dahlawî states in his ninety-ninth letter: "Dhikr's being useful and effective is definitely contingent on obedience to the Islamic principles. The person to do dhikring has to practise the acts that are farz and sunnat and avoid committing harâms and doubtful acts. And these things must be learned from sâlih scholars of Ahl-as-sunnat [or from their books.]" A person who does dhikring as we describe in our books will have done it with a permission.]

I know that you are eager to know about dhikring. So I will write openly.[1]

'Dhikr' is a word in the Arabic language. Its lexical meaning in English is to 'remember'. Remembering something is done with the heart. It is not done with speech. As of today three sorts of dhikr are known:

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[1] It has been stated by authorities in this science that if a person reads this letter and does dhikring willingly, he will have done so with a permission. That dhikring and râbita are contingent on holding the belief of Ahl-as-sunnat, doing the acts of farz, and avoiding the harâms so that they may be useful, is written in the final sections of the ninety-fourth and the hundred and ninetieth letters (of the first volume) and in the forty-seventh and fiftieth letters of the second volume (of **Maktûbât-i-Imâm Rabbânî**). The same blessed authorities have added that "Otherwise the result will be harmful, let alone useful."

1– Dhikr done by way of speech. The heart is unaware of this dhikr being done by way of speech. Dhikr done only by way of speech is scarcely useful in the purification of the heart. It will yield thawâb for worship. Torment for people doing so is meant in the twentieth âyat-i-kerîma of Zumar Sûra, which purports: “**Torment awaits people whose hearts do not make dhikr of Allâhu ta’âlâ.**”

2– Dhikr done only with the heart. The tongue does not join in the dhikring. This is the dhikr that is essential in the path we have been following. The fifty-fourth [54] âyat-i-kerîma of A’râf Sûra purports: “**... Call on thine Rabb** (Allâhu ta’âlâ) **with humility, in private, and silently.**” And the thirtieth [30] âyat-i-kerîma of Ra’d Sûra purports: “**... Know for sure that in the dhikring of Allâhu ta’âlâ do hearts find satisfaction.**” And the two hundred and fourth âyat-i-kerîma of A’râf Sûra purports: “**... Make dhikr of thine Rabb in thy (very) soul... .**” This kind of dhikr is mentioned in many another âyat-i-kerîma, in quite a number of hadîth-i-sherîfs, and in books written by religious superiors.

3– Dhikr that is done by the tongue and the heart in tandem. Men of Allah and the Awliyâ ‘qaddas-Allâhu ta’âlâ asrârahum-ul’azîz’ may do this kind of dhikr after having attained certain heights.

Dhikr by way of the heart was first practised by the Fakhr-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’ on the night of Hijrat (Hegira, emigration to Medîna), in the cave named Sawr (or Sevr), where the Blessed Messenger of Allah bid Abû Bakr as-Siddîq ‘radiy-Allâhu ’anh’ to kneel down and close his eyes and thereafter coached him for this silent dhikr.

The ‘Râbita’, which superior guides of Tasawwuf teach travellers of this path, is a kind of communication that is commanded in the hundred and twentieth âyat-i-kerîma of Tawba Sûra and in the fifty-second âyat-i-kerîma of An’âm Sûra, which purport: “**... And be with those who are true,**” and “**... Try to be with those who seek their Rabb, ...**” respectively; and which is done in obedience to the hadîth-i-sherîf that reads: “**Remembering the people whom Allâhu ta’âlâ loves will motivate His Rahma.**” There are other similar âyat-i-kerîmas and hadîth-i-sherîfs as well. The latest twelve centuries’ greater Asiatic Hanafî scholars from places such as Mâwarâ-un-nahr (Transoxiana) and Bukhâra have all tutored their disciples this kind of dhikr.

Here are the steps they would instruct: As a daily habit, preferably after morning or evening prayer, or any time of the day

at your convenience, when you have an ablution, on your own, kneel down at a cleanly place and with your face towards the Qibla. Close your eyes. Say, “**Astaghfirullah**,” verbally, twenty-five time. Each time you say it, entreat through your heart as follows: “(O my Rabb!) I have repented of my sins. I promise not to commit them again. (Please) do forgive me my sins!” Next:

Say Fâtiha Sûra once and Ikhlâs Sûra three times and send the thawâb (that Allâhu ta’âlâ promises to a Muslim for saying them) as a present to the souls of Fakhr-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’, Mawlânâ Bahâ-ad-dîn Bukhârî, and ’Abd-ul-Qâdir Geilânî ‘qaddas-Allâhu ta’âlâ asrârahum-ul’azîz’, entreat them, through your heart, to help you, and to add your name into the list of the travellers of their path.

Say the Fâtiha once again, without saying the Ikhlâs-i-sherîf this time, and send the thawâb as a present to the souls of Fakhr-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’, Imâm Rabbânî Mujaddid-i-elf-i-thânî Ahmad Fârûqî Serhendî, and Mawlânâ Khâlid Baghdâdî ‘qaddas-Allâhu ta’âlâ asrârahumâ’, entreating their souls also, through your heart, to admit you as one of their disciples and as one of the members of their path.

Say the Fâtiha only once again, send the thawâb as a present to the souls of Fakhr-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’, Sayyid ’Abdullah, and Sayyid Tâhâ ‘qaddas-Allâhu ta’âlâ asrârahumâ’, and ask, through your heart, for help and fayz from their bâtins (hearts and souls).

Say the Fâtiha once again, send the thawâb as a present to the souls of Fakhr-i-’âlâm ‘sall-Allâhu ’alaihi wa sallam’, Sayyid Muhammad Sâlih, and Sayyid Fehîm Arwâsî ‘qaddas-Allâhu ta’âlâ asrârahumâ’, and beg their souls, by way of heart, to give you help and fayz.[1]

Thereafter, do **tedhekkur-i-mawt** for a short while. That is, imagine yourself dead, washed on the (bench called) ‘teneshir’, shrouded, placed into a coffin, (carried to the cemetery,) and interred. You are in your grave now. The blessed person who is to intercede between Allâhu ta’âlâ and you, [e.g. one of the Walîs named above and to whose souls you have sent the thawâb for the Fâtiha Sûra you recited,] is there, before you; imagine yourself seeing him, and looking with adab at his lightsome forehead, i.e. at the part between his two blessed eye-brows. Oblivious to all and

[1] Sayyid ’Abd-ul-Hakîm Efendi should be added to the list of Awliyâ.

free from all thoughts concerning worldly matters, keep his blessed face, with love and respect, in your imagination and heart for a while. This fruitful spiritual practice has been termed **Râbita** by our superior guides. (Please scan the twenty-fifth chapter of the fourth fascicle of **Endless Bliss**.) It is commanded in âyat-i-kerîmas, such as in the thirty-fifth [35] âyat-i-kerîma of **Mâida Sûra**, and explained in hadîth-i-sherîfs and in books written by Islamic scholars. It has been stated to be the most valuable means for progress in all the orders of Tasawwuf, especially in the path led by our superiors. This 'râbita' should last for at least fifteen minutes. It will yield little benefit if it is shorter.

'Dhikr' without 'râbita' will not help a person make progress. Practising 'râbita' without dhikring at all will help make progress. Our superiors have said so. Râbita is helpful in everything you do. And its help in dhikring is tremendous. It purifies your heart, the home of Allâhu ta'âlâ, from the dirts of the nafs and protects it against the devil's deceits. It prepares the heart for the settlement of dhikr. There are three levels of râbita:

1– You imagine the Walî's face as if he were sitting against you. This kind of râbita is done when beginning the dhikr.

2– You keep his face in your heart. When this kind of râbita occurs spontaneously as you do dhikr, you will be dhikring with the thought that the Walî is in your heart.

3– You do râbita imagining yourself in the Walî's guise. You continuously imagine yourself in his guise as you read or listen to the Qur'ân al-kerîm, as you listen to religious sermons or preaches, as you perform namâz or any other act of worship. It is as if it were the Walî, not you, who were doing that pious act. Acts of worship performed that wise are a source of pleasure.

Practising râbita will accelerate progress. It will help you attain the grace of Allâhu ta'âlâ. The third level of râbita is called **supreme râbita**.

A person who practises supreme râbita thinks of his heart. The heart is a force made up of nûr and which exists in the piece of flesh that (also) is called 'heart' and which is beneath the left nipple, two and a half inches below it. The heart is like an egg or a cone. It is called the **qalb-i-sanevberî**. It is, so to speak, the nest of the qalb-i-haqîqî (real heart).

You sit with adab like sitting in namâz, without causing annoyance to yourself, with your head and torso slightly inclined towards your heart. You close your eyes. For, the eyes are guides

for the heart. When the eyes focus their attention on something, so will the heart. [So is the case with all the other sense organs.] Then, none of the sense organs should be busy receiving any stimuli. None of the body organs should be moved. The lips must be stuck together. The tongue must be in contact with the palate. Thinking of the word '**Allah**' with your imagination, make it glide past across that force, which is made of nûr. With profound respect seasoned with zeal and flavoured with pleasure, imagine yourself saying, "Allah, ... Allah, ... Allah," being fully conscious meantime that you are uttering the Name of a Person who has no likeness, in the light of the âyat-i-kerîma that purports: "**There is nothing like Him**." As you repeat His Name, do not think of any of His Attributes. In fact, do not even remember that He is always Nâzir and Nâzir (Omnipresent). Holding a string of prayer beads in your right hand, count your beads with your thumb, saying, "Allah, ... Allah, ...," as you count, and implementing such a rhythm as will best keep foreign thoughts away from your heart. Dhikring must be within close proximity to your heart. The daily number of dhikrings must be five thousand minimum. It must be fifteen thousand during the Ramadân-i-sherîf, and seven in the other months; it must always be fifteen thousand daily, if possible. So far, words have done their best to say about dhikring. Practice would carry on the teaching. The more you do it the better will you be at doing it. "Do dhikr before death comes! For, it is by dhikring that the heart will become pure. Whatsoever is done other than dhikring the Name of Allâhu ta'âlâ, it is merely an act of killing," goes the famous saying.

Experts of the science of Tasawwuf used to say: "By dhikring will the heart be cleansed. By dhikring will love of Allâhu ta'âlâ be attained. By dhikring will the flavour of worship be relished. By dhikring will îmân be made firm. By dhikring will zeal for performing namâz increase. By dhikring will it become easy to perform Islam's commandments. By dhikring will one surpass imitation and become a conscientious worshipper. The commandment, '**Do much dhikr of Allâhu ta'âlâ**!' in the Qur'ân al-kerîm, points out this." [How to do dhikr is written in the hundred and thirteenth (113) letter in the second volume (of Maktûbât) by Hadrat Muhammad Ma'thûm. Turkish version of the blessed letter exists in the hundred and sixty-fifith (165) page of the Turkish book **Kıyâmet ve Âhıret** (Qiyâmat and the Hereafter).] (The following passage contains its English translation:

'Duties to be done by way of heart are of five kinds: The first

kind consists of dhikring the Name of Allâhu ta'âlâ. The human heart carries a latîfa that (also) is termed 'heart'. ['Latîfa' means something that does not have a material form, i.e. which is not a substance. The human soul, for instance, is a latîfa, too.] Dhikr means to say, 'Allah, ..., Allah, ...,' in your heart by using your imagination. The second duty is to make dhikr of the Kelima-i-tawhîd, again by way of imagination. Each of these practices must be done without producing a voice. The third duty is the **wuqûf-i-qalb**, which means to take utmost care to always think of your heart, without remembering anything but Allâhu ta'âlâ. The latîfa termed 'heart' can never stay unoccupied. Once the heart has gotten rid of thoughts about creatures, it will automatically direct its tawajjuh towards Allâhu ta'âlâ. [It is like air's filling an emptied bottle.] Experts of the matter have said: 'Evict the foe from your heart! The friend will not wait for an invitation.' The fourth duty is **murâqaba**, which is also called **jem'iyyat** or **âghâhî**. It means to always think of the fact that Allâhu ta'âlâ sees and knows all every moment. The fifth duty is **râbita**, which means to imagine yourself before a blessed person who has fully adapted himself to Rasûlullah 'sall-Allâhu 'alaihi wa sallam', and looking at his blessed face. This thought will make sure that you have adab towards him. Adab and affection will unite the two hearts. Thereupon fayz and barakat from that blessed person's heart will flow into your heart. The easiest and the most useful of the five duties is the 'râbita'. If a person who has not fully adapted himself to Rasûlullah tells you to practise 'râbita' by turning your tawajjuh towards him, doing as he says will give harm to you and to that person as well." This is the end of our translation from **Kıyâmet ve Âhıret**.)

For making progres in a path of Tasawwuf, first 'tawba' and thereafter 'istihâra' are made. A short way of making tawba is to entreat, "Yâ Rabbî (O my Allah)! I repent for all the sins I have commited since the first moment of puberty. And from now on, I promise never to sin again, inshâ-Allâhu ta'âlâ." It is needless to mention all your sins one by one. Thereafter you make (an ablution called) ghusl. (Please see the fourth chapter of the fourth fascicle of **Endless Bliss** for 'ghusl'.) After the ghusl, you make niyya for istihâra, perform a namâz of two rak'ats, and go to bed. You say the Kâfirûn Sûra in the (standing position of the) first rak'at and the Ikhlâs Sûra in the second rak'at. You practise this dhikring daily, and hope for guidance from Allâhu ta'âlâ.

According to the twenty-first hadîth-i-sherîf in Imâm Birgivî's

book **Forty Hadîths**, istihâra is an act of sunnat for every Muslim. It is stated in Ibni 'Âbidîn that the following prayer is said after the istihâra: "Allâhumma innî estehîruka bi-'ilmika wa estaqdiruka bi-qudratika wa es eluka min fadlika-l'azîm fa innaka taqdiru wa lâ aqdira wa ta'lemu wa lâ a'lemu wa anta 'allâm-ul-ghuyûb." The istihâra should be repeated seven days running. Thereafter you do the thing that comes to your heart. White and green colours seen in your dream should be construed as khayr. Seeing black or red should be construed as evil; experts of the science of Tasawwuf have said so. It is not an act of sunnat to have someone else perform the namâz of istihâra for you. You should learn how to practise istihâra so that you do the sunnat yourself. It is not permissible to have someone else perform your physical acts of worship. 31 May 1339 [1923].

Dhu'l-qa'da 1341
Es-Sayyid 'Abd-ul-Hakîm

Rasûlullah's inheritor, Mujaddid elf-i-thânî;
Mujtahid in knowledge, in Tasawwuf a Ways-al-Qarnî.

He spread Islam on earth, showered nûr on all Believers;
Great was Imâm Rabbânî in awakening the sleepers.

He knew Islam well, and he was always Islam-wise mannered;
He was like Abû Bakr when earth with heresy covered.

From his sohbat received fayz both commanders and governors;
By descent, as all fairly say, from 'Umar Fârûq he comes.

26 – THIRD VOLUME, FIFTY-SECOND LETTER

This letter was written for Muhammad Hâshim Keshmî ‘rahmatullâhu ta’âlâ ’alaih’, (d. 1054 [1645 A.D.], Burhânpur,) compiler of the third volume of Maktûbât. It explains the Fanâ of the heart and of the nafs and the ’ilm-i-husûlî’s and the ’ilm-i-hudhûrî’s ceasing to exist:

Fanâ means to forget about the mâ-siwâ. And **mâ-siwâ**, in its turn, includes all beings other than Allâhu ta’âlâ. There are two groups of mâ-siwâ: **Âfâq** means creatures outside of man. **Enfus** (or anfus) means things that are within man. To forget about the âfâq is an event that takes place when the ’ilm-i-husûlî, i.e. the knowledge pertaining to the âfâq, ceases to exist. To forget about the enfus means for the ’ilm-i-hudhûrî, whereby the enfus is known, to cease to exist. For, the âfâq is known through the ’ilm-i-husûlî, and the enfus is known through the ’ilm-i-hudhûrî. It is difficult for the ’ilm-i-husûlî to cease to exist, and it is attained by the Awliyâ ‘qaddas-Allâhu ta’âlâ asrârahum-ul’azîz’. It is much more difficult for the ’ilm-i-hudhûrî to cease to exist, and it falls only to the lot of the very high ones of the Awliyâ. Most of the people who look on facts by using their mind only, deny these facts. In fact, they say that such things are unthinkable. They say that it is out of the question for a person with perception to forget about himself. They say, “A person has to be aware of himself. A person cannot forget about himself even momentarily, let alone perpetually.”

It is at the grade called **Fanâ-i-qalb** that the ’ilm-i-husûlî ceases to exist. And when the ’ilm-i-hudhûrî ceases to exist the **Fanâ-i-nafs** takes place; it is the perfect Fanâ, the true Fanâ. The Fanâ-i-qalb is like the image, the shadow of the Fanâ-i-nafs. For, the ’ilm-i-husûlî is the shadow, the image of the ’ilm-i-hudhûrî. Therefore, the Fanâ of the ’ilm-i-husûlî, i.e. its ceasing to exist, is the shadow, the appearance of the Fanâ of the ’ilm-i-hudhûrî. When the ’ilm-i-hudhûrî attains its Fanâ, the nafs attains itmi’nân. (That is, it attains a state of maturity in which) it is pleased with Allâhu ta’âlâ. And Allâhu ta’âlâ in turn is pleased with it. After the Baqâ and the return, the nafs is given the task of guiding the disciples and leading them to kemâl (maturity, perfection). (At this grade) the nafs becomes blessed with the ability to make jihâd and ghazâ against all four of the **anâsir-i-erbe’a** (four elements), which exist in the human body and which are quite different from one another and at loggerheads with one another in their desires, inclinations,

properties, and preferences, so much so that things wanted by any one of them bear no similarity to any of the needs of any of the other three. None of the other nine components of the body can attain this blessing. If the energy in the human body increases, the body will become like a fiend and induce its owner to say, "Aren't I peerless?" And a nafs that has attained itmi'nân will make jihâd against it and save its owner, man, from that nuisance. The other vicious properties in the human nature such as lust, wrath, etc. exist in other animals, too. The nafs will tame them as well, turning them into useful versions. Subhân-Allah! How amazing it is that the nafs, which is the worst of the ten latîfas, develops into being the best of them and, to the bargain, makes jihâd, (i.e. fights, struggles,) against vices. It is stated in a hadîth-i-sherîf: "**Among you, the ones who were good in the time of jâhiliyya**, (i.e. before the advent of Islam,) **will also be the best ones after learning Islam**!"

A note: The symptom of the heart's forgeting about the mâ-siwâ is its never thinking about the mâ-siwâ. [Busy as the mind may be thinking of worldly matters,] the heart will reject thoughts belonging to the mâ-siwâ. What is symptomatic of a state in which the 'ilm-i-hudhûrî of the nafs has ceased to exist is man's having ceased to exist. At this grade man is unaware of himself, of his attributes. At this level both the knowledge itself and what is known have ceased to exist. For, both the knowledge itself and what is known are man himself. The knowledge itself and what is known will not cease to exist unless man himself ceases to exist. The heart's Fanâ is the Fanâ of âfâq, whereas the Fanâ of the nafs is the Fanâ-i-enfus (the Fanâ of the enfus), which is the true Fanâ.

Come on, o man, captivated in the world of forlornness;
Come on, o man, in the earth's ruins lying in unawareness!

Open your eyes and look around, many a lord has passed by;
How lunatic it would be to love this lousy transience!

The nightingale will not stay in a cage, with sweets as it's fed;
Why should one shut up in this dungeon abide in its darkness!

Come to your senses, o dear, as you still have the chances;
If a person says, "Never mind," him endless torment awaits!

27 – THIRD VOLUME, SIXTY-THIRD LETTER

This letter was written for Mîr Mansûr. It provides subtle information on the Attributes termed 'ihâta', 'qurb', and 'ma'iyyat' of Allâhu ta'âlâ:

Terms such as 'qurb', 'ma'iyyat', 'ihâta', 'sereyân', 'wasl', 'ittisâl', 'tawhîd', and 'ittihâd', which have been used in contexts concerning Allâhu ta'âlâ, fall into the literary category called 'muteshâbihât' and 'shat-hiyyât'. (These two terms are synonymous in their lexical meanings, 'allegories, parables, satires'.) These terms have not been used in their lexical meanings that we know. Things that we imagine upon hearing these terms do not exist in Allâhu ta'âlâ. Allâhu ta'âlâ has no connection or proximity with these terms. It has been realized towards the final stage of the path of Tasawwuf that the qurb (closeness) and the ittisâl (liaison) of Allâhu ta'âlâ is like the qurb and ittisâl of the images seen in a mirror to the mirror itself. None of the images seen in a mirror actually exists in the mirror. They are nothing but images. Their closeness and relation to the mirror are of a nature of verbalization of a closeness and relation between things that exist in imagination and things that exist in the outside. Allâhu ta'âlâ exists actually. The 'âlam (the entire creation), on the other hand, appears to exist on the level of imagination. For that matter, Allâhu ta'âlâ's closeness and relation to creatures consists in a closeness and relation between something that exists in the outside and one that exists in imagination and which is fancied to exist. Hence, it is permissible to use words like qurb (closeness) and ma'iyyat (association) in matters concerning Allâhu ta'âlâ. That dirty and ugly things appear in a mirror, which is a phenomenon that is expressed as the 'mirror's closeness to them' or 'its containing them', does not detract from the mirror's value. For, the mirror exists in the outside, whereas the images that appear in the mirror do not exist extraneously. Vices and faults of something nonexistent do not detract from the value of one that exists. The case as it is that Allâhu ta'âlâ created the 'âlam on a perceptional and imaginary level, He willed that they be not temporary but permanent. So, He gave them the attributes and properties of what exists extraneously, thus endowing the imaginary beings with the attributes and deeds of what exists independently. Consequently, He made imaginary things like closeness and enclosure like closeness and enclosure existing extraneously. He turned imaginary visions into realities. We will give the following example

so that the matter should be understood more clearly: A sweet sight in the outside will look equally sweet when its image is seen in a mirror, when it is fancied. The fact, however, is that that sight exists separately, whereas what is seen in the mirror is not that sight itself; it is its image. Yet they have identical functions and effects. So Kind and Magnanimous of Allâhu ta'âlâ to make the effects and deeds of the imaginary beings similar to those of the actually existing ones, thereby creating in the imaginary ones the hope to have a share in the blessings bestowed on the actually existing ones, which in turn is a harbinger of the great fortune of ataining a closeness to the True existence. An Arabic couple translated into English:

Let the most fortunate ones rejoice in the greatest blessing;
Suffice a few morsels for the poor lover's well-being!

Allâhu ta'âlâ bestows this highly valuable blessing of His on anyone He chooses. Allâhu ta'âlâ is the owner of greatest blessings.

You should know very well that to construe words like qurb (closeness) and ittisâl (attaining) in any way different from the definitions that we have made above means to liken Allâhu ta'âlâ to His creatures, to attribute corporealness to Him. The best thing to do is to have belief in these words which are used in the Qur'ân al-kerîm without thinking of how they are. We should not try to find out how they are; we should say, "Allâhu ta'âlâ knows them." If they are thought of in a manner as we have explained, they will no longer be 'muteshâbih'; they will be 'mujmal' and 'mushkil'. Allâhu ta'âlâ, alone, knows the true essence of everything.

Rasûlullah would be fasting by day;
And by night, in namâz he would pray.

If you are for that Chosen One an Ummat,
Avoid the makrûh, and follow the Sunnat.

28 – THIRD VOLUME, SIXTY-EIGHTH LETTER

This letter was written for Muhammad Hâshim Keshmî ‘qaddas-Allâhu ta’âlâ asrârahul’azîz’, compiler of the third volume of Maktûbât. It explains that the ’âlam (creation in the aggregate) **has been created at the level of wahm** (or vehm):

To say that the ’âlam is mawhûm (adjectival form of wahm) does not mean to say that it is something made by wahm (fancy, imagination, illusion). Wahm itself is a part from the ’âlam. How could it ever create itself. To say that the ’âlam is mawhûm means to say that Allâhu ta’âlâ created the ’âlam at the level of wahm. Wahm did not exist as the ’âlam was being created. Yet it did exist in the Knowledge of Allâhu ta’âlâ. **Merteba-i-wahm** means (that) which appears to exist although it does not (actually) exist. Existence of the circle made up by the **nuqta-i-jewwâla** (revolving dot) is at the level of wahm. [Supposing we tie a pebble at one end of a piece of string, hold the string by the other end, and turn it around our hand; the revolving pebble will form an apparent circle. The revolving pebble is called a nuqta-i-jewwâla, and the apparent circle is called the dâira-i-mawhûma (imaginary circle).] (Please see the thirty-first chapter.) There is not a circle. That is, it is only an appearance. Allâhu ta’âlâ created all His creatures at this level. Yet their appearances are perpetual. So, it will not be wrong that they exist; it is true. They have reached beyond the level of imagination and become **nafs-i-emrî**. In other words, they have become permanent beings instead of merely ephemeral appearances. Allâhu turns uglinesses into beauty if He wills to do so. The level of wahm (fancy, imagination, illusion) is a marvellous being. It is dissimilar to the being at the level of nafs-i-emr. It has nothing to do with it. It has no affinity with it in respect of time, place, or direction. It is neither adjacent to it, nor away from it. The nuqta-i-jewwâla exists at the level of nafs-i-emr, whereas the circle ensuing from it(s revolution) is at the level of wahm. The circle has no relation with the dot, (i.e. the pebble revolving.) It is not in any direction with respect to the dot. The dot has not been limited with the appearing of the circle. The dot cannot be said to be to the right or left of the circle or before it or behind it or above it or below it. Words of this sort that are said with respect to the circle can be said only about other beings that also exist at the level of wahm. Such references do not exist between the beings at other levels and the circle. The dot has not been defined or limited or come to an end as a result of the formation of the cirle. It is the

same as it has been before.

When the above-given example is understood well, the state of Allâhu ta'âlâ with respect to the 'âlam will be understood. Allâhu ta'âlâ has not been limited or come to an end upon the creation of the 'âlam. Nor has He had a point of reference. How can such things be said about Allâhu ta'âlâ in the face of the fact that such things do not exist at that highest level. A few short-sighted and ill-starred people have envisaged that such connections between Allâhu ta'âlâ and His creatures came into being (as a result of the creation) and that thereby a direction with respect to Allâhu ta'âlâ was formed, and this poor discernment of theirs has misled them into denial of the fact that Allâhu ta'âlâ will be seen in the Hereafter. They have said an event of that sort is out of the question. They have held their ignorance and mendacious belief superior to the Qur'ân al-kerîm and to hadîth-i-sherîfs. They have said, "If Allâhu ta'âlâ is seen, then there will be a direction between Him and the person seeing Him, which in turn means a limitation, and end attributed to Him." As is understood from the aforegiven example and the explanation, such references and connections between Allâhu ta'âlâ and His creatures never exist. That is the case, regardless of whether they will or will not avow that He will be seen. He will be seen, and there will not be a direction. Below, we shall explain it more clearly. These people do not realize that that misconception of theirs is counteractive also to the creation of creatures. For, it will give rise to the supposition that as the creatures were being created Allâhu ta'âlâ was in a direction with respect to the creatures, which in turn would require His being limited and with an end. If they should say that He was in all directions and not only in one direction, that also means to attribute a limitation and an end to His existence.

What will safequard a person against such parochial reasonings is to imitate the statements made by the superior guides of Tasawwuf. Those great people called the 'âlam 'mawhûm', thus protecting themselves against the narrow-mindedness of attributing a direction or end to Allâhu ta'âlâ. There is no harm in saying that the 'âlam is mawhûm. Being mawhûm in this sense is identical with true existence. Eternal existence and eternal blessings and torment are for such creatures. The idiotic group of ancient Greek philosophers called **Sofistâiyya** (sophists) also said that the 'âlam was 'mawhûm'. But what they meant by 'mawhûm' was something quite different. They said that it was a 'making of imagination; something imagined to exist." There is great

difference between these two states of being mawhûm.

Let us repeat once again that the mawhûm (imaginary) circle formed by the nuqta-i-jewwâla is not in any direction from the nuqta (dot). The nuqta is outside of the directions from the circle. Supposing the entire circle were an eye, then it would see the dot without a direction of sight. For, there is no directional relation between them. By the same token, supposing the entire body of a Believer in Paradise has the sense of sight, then he will see Allâhu ta'âlâ without a direction. It is not something unbelievable at all. In Paradise Believers will be eyes all over. So they will see Allâhu ta'âlâ without a direction. In this world, because the Awliyâ have beautified themselves with the habitual attributes of Allâhu ta'âlâ, all their bodies become like eyes. So it feels to them as if they were seeing Him, were it not for the fact that He cannot be seen in this world. As a matter of fact, they have said, "Allâhu ta'âlâ Himself sees always, hears always, and knows always." A person who has beautified himself with the habitual attributes of Allâhu ta'âlâ will be so, too. All his attributes will be eyes and they will be seeing. Inshâ-Allâhu ta'âlâ other Believers will be gifted with this blessing in Paradise. There is nothing unbelievable in this. Allâhu ta'âlâ, alone, knows the truth of everything [and imparts it to anyone He chooses].

29 – THIRD VOLUME, NINETIETH LETTER

This letter, written for Muhammad Hâshim Keshmî 'qaddas-Allâhu ta'âlâ asrârahum-ul'azîz', explains how the hearts of the 'ârifîn see Allâhu ta'âlâ:

Bismillah-ir-Rahmân-ir-Rahîm. Hamd be to Allâhu ta'âlâ. Salâm to His slaves whom He has chosen!

Question: Some people among the superior guides of Tasawwuf have said that they have been seeing Allâhu ta'âlâ with the eyes of their heats. For instance, the Shaikh-ul-'ârif 'quddisa sirruh' [Shihâb-ud-dîn Suhrawardî] states in his book entitled **'Awârif-ul-ma'ârif**: "Allahu ta'âlâ will be seen with the heart's eyes." On the other hand, Abû Is-haq Ghulâbâdî 'quddisa sirruh' is one of the earliest guides in the blessed group of Awliyâ called Sôfiyya-i-aliyya. He states as follows in his book entitled **Te'arruf**: "It has been unanimously stated by our superiors that Allâhu ta'âlâ cannot be seen in this world; neither with the eyes on the head, nor with the heart's eyes. Only, a yaqîn and qanâ'at are felt in the heart." How can these two statements be reconciled?

Answer: On this subject, I, the faqîr, like the statement made by the blessed author of the book entitled **Te'arruf**. What falls to hearts' lot concerning Allâhu ta'âlâ in this world culminates in an attainment of 'yaqîn'. Call that 'ru'yat (seeing)' or 'mushâhada (beholding, contemplating)' as they may. When the heart cannot see, then *a fortiori* the eyes cannot see, either. In this world it is impossible for the eyes to see Allâhu ta'âlâ. The 'yaqîn' that occurs in the heart is seen as 'ru'yat (seeing)' in the 'âlam-i-mithâl. For, in the 'âlam-i-mithâl every thought and every meaning has a shape each. In this world the best 'yaqîn' for the human being occurs by way of ru'yat (sight, seeing). The 'yaqîn' that occurs in the heart, on the other hand, is seen as 'ru'yat' in the 'âlam-i-mithâl. (Please see the sixth chapter of the third fascicle, and the appendix to the thirty-ninth chapter of the first fascicle, of **Endless Bliss**, for **'âlam-i-mithâl**.)

As the 'yaqîn' that occurs in the heart is seen as 'ru'yat', likewise something of which 'yaqîn' is attained feels like something that is being seen. When the sâlik (devotee making progress in a path of Tasawwuf) sees this 'yaqîn' in the mirror of 'âlam-i-mithâl, he forgets that the 'âlam-i-mithâl is a mirror and supposes that the sûrat [appearance] is the haqîqa [essence, origin]. So he says that he has attained 'ru'yat'. He cannot realize that what he has seen is the appearance of 'yaqîn'. This state is one of the most widely-known mistakes of the wayfarers of Tasawwuf. When sighting in the 'âlam-i-mithâl gains strength, the sâlik thinks that the sighting he experiences takes place with his eyes. The fact, however, is that the event of seeing is out of the question, neither with the heart nor with the eyes. Most of the (great Awliyâ who are called the) Sôfiyya-i-aliyya have laboured under the delusion that what they have been experiencing is an event of 'seeing with the heart'.

Question: When something of which a 'yaqîn' occurs in the heart has a 'sûrat' in the 'âlem-i-mithâl, won't this lead to the conclusion that Allâhu ta'âlâ must have a sûrat, an appearance.

Answer: "Allâhu ta'âlâ does not have a mithl (equal). Yet He has a mithâl. A sûrat will be seen in the 'âlam-i-mithâl," they have said. As a matter of fact, the blessed author of the book **Fusûs**, [Muhyiddîn 'Arabî,] 'rahmatullâhi 'alaih' stated that the event of seeing (Allâhu ta'âlâ) in Paradise would take place in a manner of seeing the 'sûrat' in the 'âlam-i-mithâl. The 'sûrat' in the 'âlam-i-mithâl is not the 'sûrat' of Allâhu ta'âlâ in the 'âlam-i-mithâl. It is the 'sûrat' of the thing that occurs in the heart. And the thing that occurs in the heart, in its turn, is attained by way of 'kashf'; it is not

the Dhât-i-ilâhî (Allâhu ta'âlâ Himself). It is one of the nisbats and i'tibars[1] of the Dhât-i-ilâhî. Since the 'ârif's business is with the Dhât(-i-ilâhî), such fancies appear. No sûrat or mer'î (observation, vision) takes place. For, the Dhât-i-ilâhî does not have a sûrat in the 'âlam-i-mithâl. What they have taken for granted as the sûrat of the ru'yat (seeing Allâhu ta'âlâ) is the sûrat of the yaqîn.

The 'âlam-i-mithâl does not contain the sûrats (appearances) of substances and dhâts (persons). It contains the sûrats of meanings. The 'âlams (creatures) are the appearances of the Names and Attributes of Allâhu ta'âlâ. They do not have their own persons and beings, which in turn means that the entire 'âlam consists in meanings. [The 'âlam does not contain any matter.] Therefore, there are no 'sûrat's in the 'âlam-i-mithâl. Since the Names and Attributes of Allâhu ta'âlâ stay on with the Dhât-i-ilâhî (Allâhu ta'âlâ Himself), they are like meanings. The 'âlam-i-mithâl may have their sûrats. Yet it can never have the sûrat of the Dhât-i-ilâhî.

A 'sûrat' will have borders and limitations. The 'âlams are His creatures. No creature can border Him or keep Him within certain limitations. To say that Allâhu ta'âlâ has a mithâl does not mean to say that the Dhat-i-ilâhî has a mithâl; it means to say that He may have mithâls in some respects and from some viewpoints. However, I, the faqîr, find it rather hurtful to say that He may have mithâls in some respects and from some points of view. The sûrat of a dhil (shade) that is quite far from the (actual) dhils might be the case. Let us repeat that the 'âlam-i-mithâl contains the sûrats of attributes and meanings, and not the sûrat of the Dhât(-i-ilâhî). Then, the statement, "In Paradise Allâhu ta'âlâ will be seen in His sûrat in the 'âlam-i-mithâl," which belongs to the blessed author of the book entitled **Fusûs**, is not expressive of a ru'yat of Him, (i.e. seeing Him.) In fact, not even of a ru'yat of His sûrat. For, the Dhât-i-ilâhî does not have a sûrat. How can something nonexistent can be seen? The sûrat in the 'âlam-i-mithâl is the sûrat of one of the dhils far away from His dhils. To see it does not mean to see the Dhât-i-ilâhî. Muhyiddîn 'Arabî 'quddisa sirruh' proves to be no less good than the group of Mu'tazila or philosophers in the denial of the fact that Allâhu ta'âlâ will be seen in Paradise. So good is he in proving that Jenâb-i-Haqq (Allâhu ta'âlâ) will be seen in Paradise, that his argument

[1] The lexical meaning of 'nisbat' is 'attribute', and that of 'i'tibâr' is 'indication'.

contradicts itself so as to minister to one that would have been intended to prove that He could not be seen. In other words, he perfectly proves that He cannot be seen (in Paradise). For, allusive remarks have more expressive power than do direct remarks. However, whereas the group called Mu'tazila and pilosophers are misguided by their own minds, Muhyiddîn 'Arabî follows his inaccurate kashf. Perhaps, the evidence produced by philosophers and by the Mu'tazila put down roots in Muhyiddîn 'Arabî's imagination and caused his kashf to err and follow them. However, because he was a Sunnî scholar, he adduced that kashf of his as evidence to prove that the ru'yat (of Allâhu ta'âlâ in Paradise) is a fact.

As for the word 'unanimously' that is used by the blessed author 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz' of the book entitled **Te'arruf**; 'unanimity of the people of Tasawwuf contemporary with him' must have been meant. Allâhu ta'âlâ, alone, knows the truth of everything.

30 – THIRD VOLUME, NINETY-SECOND LETTER

This letter, written for Muhammad Hâshim Keshmî 'quddisa sirruh', again, provides information on how superior guides of Tasawwuf commune with Allâhu ta'âlâ:

Bismillah-ir-Rahmân-ir-Rahîm. Hamd (praise and gratitude) be to Allâhu ta'âlâ. Salâm to those slaves of His that He has chosen!

Question: Some 'Ârifîn 'qaddas-Allâhu ta'âlâ esrârahum-ul'azîz' say: "We hear the Kalâm (Speech, Word) of Allâhu ta'âlâ," or "We say to Allâhu ta'âlâ." For instance, Imâm Humâm Ja'fer Sâdiq 'radiy-Allâhu 'anh' stated: "I have heard every âyat-i-kerîma from their Owner, (i.e. from Him, who said them.)" 'Abd-ul-Qâdir Geilânî 'quddisa sirruh-ul'azîz' also makes similar statements in his **Risâla-i-Ghawsiyya**. What do these mean?

Answer: The Kalâm (Speech) of Jenâb-i-Haqq, as well as His Dhât (Person, He Himself), is bîchûn and bîchighûna. [That is, they are not like anything, and it cannot be understood how they are.] And since His Words are bîchûn, hearing them will be bîchûn as well. For, someone who is chûn, [i.e. someone who is comprehensible,] cannot know how the bîchûn is. Then, hearing that Kalâm will not take place through the auditory organs,

[carried by air waves or nervous system.] For, all these means are chûn (comprehensible, understandable). If man hears that Kalâm, that hearing will take place only through the reception of his soul. For, the soul is fairly bîchûn. The reception will take place without any use of letters and words. Likewise, man's saying to Him takes place through his soul, without letters and words. The speech used here also is fairly bîchûn. For, it is being heard by Someone who is bîchûn.

Allâhu ta'âlâ hears the human voice, [as well as all the sounds and words produced by all creatures,] in a manner that is bîchûn. He hears them without letters and words in between and without a certain order of priority. For, passage of time over Allâhu ta'âlâ is out of the question. [He existed when time did not exist. He created time afterwards.] If man hears that Kalâm, he will hear it through all his motes, all his existence. If he says to Him, he will do so with all his existence. All his existence is the auditory organ, and all his existence is the mouth. On the day of Mîsâq,[1] the motes that were taken out heard the question, "**Elestu bi-Rabbikum**?" with all their existence, without anything [such as air, ear-drums, nerves] in between. They answered, "**Belâ** [Yes]," with all their existence. They were ears all over, and mouths all over. For, if ears had been different from mouths, then hearing and saying would not have been bîchûn. The communing would not have been bîchûn. A line of poetry:

The sovereign's belongings will be carried only by his own animals.

Meanings received through man's soul turn into letters and words in man's imagination. Man's imagination is like the 'âlam-i-mithâl in the 'âlam-i-kebîr. When meanings received turn into letters and words here, it is as if they were heard through ears. For, every meaning has a sûrat, an appearance in that 'âlam. Although the meaning is bîchûn, it has a sûrat. In fact, that sûrat can be perceived because it manifests itself in its bîchûn appearance there.

When the sâlik (devotee) finds the letters and words arranged in an order in his imagination, he thinks they are coming from the original source, and says that he has heard them from the original source. He cannot realize that the letters and words (that he

[1] 'Mîsâq' means 'solemn promise'. 'Elestu bi-Rabbikum?' means 'Am I not your Rabb?' It is the question that Allâhu ta'âlâ asked all the human souls when He created them.

perceives) are the sûrats in his imagination of the meanings that his soul is receiving and that the event of hearing and the Kalâm-i-lafzî he hears are the timthâl [sûrat] of the hearing that is bîchûn of the kalâm that is bîchûn. An ’ârif who has attained perfect ma’rifat will distinguish the facts about each level from the others. He will not confuse them with one another. As is seen, the kalâm at the level that is bîchûn, and the event of its being heards, means its being imparted to the soul and the soul’s receiving it, whereas the words and letters expressing the meanings being received by the soul are the sûrats of these meanings in the imagination, which is like the ‘âlam-i-mithâl. When some people perceived those letters and words, they fancied themselves hearing from Allâhu ta’âlâ. There are two groups of such fanciful people: The first group argue that the letters and words they hear are hâdith [created] beings expressing the Kalâm-i-nafsî. The second group claim that they directly hear the Kalâm-i-ilâhî; they look on the letters and words arranged in an order as the Kalâm-i-Haqq (Speech of Allâhu ta’âlâ), thus failing to distinguish what is worthy of Allâhu ta’âlâ from something that is not worthy of Him. Of these two groups, the former are better people. The second group, however, are ignorant and heretical people. May Allâhu ta’âlâ bless the Best of Mankind and his pure-blooded ’Âl and his Ashâb with salâmat (salvation)! Âmin.

31 – SECOND VOLUME, NINETY-EIGHTH LETTER

This letter, written to his blessed sons Muhammad Sa’îd and Muhammad Ma’thûm ‘rahmatullâhi ’alaihimâ’, each of whom a treasure of secret knowledge, explains how Allâhu ta’âlâ is close to creatures, and provides information about the difference between the vices of adam (man) and those of the devil:

I offer my hamd to Allâhu ta’âlâ. I send my salâm to His slaves whom He has chosen!

Question: Allâhu ta’âlâ is not within this ’âlam. He is not outside of it. He is not adjacent to the ’âlam. He is not separate (from it, either). How should that be explained?

Answer: Being within and being without and being adjacent and being separate and the like are situations that can be considered between two existing things. How can these situations be considered between the two things mentioned in our question in the face of the fact that they do not both exist. For, Allâhu ta’âlâ

exists, whereas the ’âlam, i.e. everything other than Him, is imaginary, illusory. The apparent existence of the ’âlam is perpetual and does not cease to exist with the cessation of fancy and imagination, owing to the Power of Allâhu ta’âlâ. and it is these illusory and imaginary creatures that will be either enjoying the endless blessings or suffering the endless torment in the Hereafter. However, existence of the ’âlam is in fancy and imagination. [That is, they do not exist in the outside; it appears to imagination and fancy as if they existed.] They are not beings outside of imagination and fancy. The Power of Allâhu ta’âlâ makes these imaginary and illusory beings maintain their existence, [thus protecting them from ceasing to exist, as if they were existent in the outside.] He makes it appear as if they actually existed. Their perpetuated existence tricks the superficial onlooker into imagining them to exist, and thus saying that there are two existences. Other letters contain comprehensive explanations on this subject.

Something that exists in imagination cannot be said to be adjacent to or inside of something that exists in the outside. Yet it can be said that something that exists is not within or without or separate from or adjacent to that which is in imagination. For, that which is in imagination does not exist at the place where the existent one does, which makes it unworkable to state their places with respect to each other. The following example will clarify our point: Supposing we tie a small piece of stone or iron to one end of a piece of string and make it revolve around our hand [like turning a length of chain around our finger]. The small object spinning round a circle is called a **revolving dot**. The high speed of the revolving dot causes it to appear like a circle. However, what exists in the outside is the dot. There is not a circle in the outside. The circle exists in the imagination. The circle does not possess an existence like the existence of the dot. The dot cannot be said to be inside or outside of the circle. Nor are they adjacent to or separate from each other. Since there is not a circle sharing the same place with the dot, it is out of the question to state their positions with respect to each other.

Question: Allâhu ta’âlâ declares that He is close to the ’âlam and encompasses it. How can that be explained?

Answer: The words ‘closeness’ and ‘encompassion’ used in that sense have nothing to do with a physical situation in which an object is close to or encompasses another. What is meant is a closeness or encompassion that cannot be known or

comprehended (mentally or by way of imagination). We believe the fact that Allâhu ta'âlâ is close to us and encompasses us. But we cannot know (or imagine) how it is so. We cannot say that He is inside of the 'âlam or or outside of it or adjacent to or separate from it. For, Islam has not stated any of these four situations. We may say that the revolving dot in our example is close to the imaginary circle or that it encompasses it or that it is together with it. But we cannot know its nature. For, it is only the dot that actually exists. We may say that it is adjacent to or separate from or inside or outside of the latter, but acknowledge at the same time that those situations are beyond the scope of (the human) knowledge. For, when the positions of two units with respect to each other are known, both of the units must necessarily exist in the outside. When it is not known how the two units are situated with respect to each other, both of the units do not necessarily have to exist. It is something wrong to make an analogy between things that are known and those which are not known. In other words, "It is bâtil (wrong, vain, null and void) to compare the ghâib (unknown) to the shâhid (known)."

An important note: We have said that the 'âlam is imaginary, and that it is a being in imagination. What is meant by that is that the 'âlam has been created at the level of fancy and imagination. It is a being that is perceived and realized but which does not exist in the outside. If, for instance, the aforesaid circle, which does not exist in the outside and which exists only in imagination, could be made to stay in that state perpetually, so that it would retain its status quo when fancies and imaginations were suspended, it would be as if it existed in the outside, although it still would not be the case. However, the circle would not exist were it not for the dot in the outside. A Persian couplet in English:

How nice is the way that beauty asserts itself;
In the talks of the distinguished to find oneself.

It would make sense to say that the circle conceals the dot from sight. It would be all right as well to say that the circle is like a mirror showing the existence of the dot. It would also be apropos to say that it is symptomatic of the existence of the dot. To say that it conceals the dot would go with unlearned laymen. To say that it is a mirror would suit the ways and states of Awliyâ, and it would be called **îmân-i-shuhûdî**. And to say that it is an indication, a symptom, would be an example of **îmân-i-ghaybî**. The îmân-i-ghaybî is more powerful and more valuable than the îmân-i-

shuhûdî. For, a dhil [a fancy] is seen in the îmânî shuhûdî, whereas the îmân-i-ghaybî does not entertain delusions of that sort. Nothing is obtained in the îmân-i-ghaybî; yet an attainment has taken place. In the îmân-i-shuhûdî something has been obtained, yet nothing has been attained, since what is being enjoyed is a series of shades and visions. In brief, whereas the îmân-i-shuhûdî is an imperfection, attainment is a perfection. Not everyone passing as a man of Tasawwuf will understand what we are saying. Shuhûd is superior to wusûl (atainment) in their view. The (ancient) Greek group of philosophers called Sôfistâiyya [Sophists] said that the ’âlam was only a fancy, a vision in man’s imagination, and that it would change with the changing of the fancy and vision. According to them, for instance, when imagination fancied something as sweet it would be sweet now, while the same thing would be bitter at some other time if imagination said that it was bitter. So ignorant and senseless they must have been to overlook the creativeness of Allâhu ta’âlâ. In fact, they denied the obvious fact. They failed to penetrate the proximity [of the existence of the ’âlam] to the existence in the outside. Thus they refused to believe that this ’âlam entertained deeds worthy of existence in the outside and which would deserve everlasting torment or eternal blessings. These facts, however, have been stated by the Mukhbir-i-sâqiq [he who always tells the truth, (i.e. our blessed Prophet,)] ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’. They will definitely take place. Those philosophers were the devil’s soldiers. The nineteenth âyat-i-kerîma of Mujâdala Sûra purports: “**... Truly, it is the party of the evil one that will lose and perish**!”

Question: Why isn’t the ’âlam said to be existent or known to be existent in the face of the fact that its existence is perpetual, though at the level of fancy and imagination, and the beings in it will either enjoy eternal blessings or suffer eternal torment?

Answer: According to men of Tasawwuf, wujûd is the most honourable and the most valuable thing. Wujûd [existence] is the beginning of all sorts of khayr and superiority. They cannot imagine ‘wujûd’, which is more valuable than anything else, with anyone but Allâhu ta’âlâ. For, everything other than Him is imperfect and bad. Can the most valuable thing be given to a bad one? These words of the men of Tasawwuf are based on kashf and firâsat (intuition). According to their kashf, wujûd is appropriate only with Allâhu ta’âlâ. He, alone, is mawjûd [existent]. Their calling things other than Him ‘mawjûd’ is because those things are

inexplicably related to That Existence. As a shadow stays in existence owing to its origin, likewise it is with That Existence that everything exists. The imaginary thubût [appearance] is a shade of one of the shades of That Existence. [We Turkish people use the word 'wujûd' to mean 'body'. However, 'wujûd' does not mean substance or object or body. 'Wujûd' means 'existence'. It is an adjectival noun.] Since That Existence exists in the outside, Allâhu ta'âlâ exists in the outside. If we should, likewise, call the perpetuated level of fancy and imagination a 'shade of one of the shades of the level of existing outside', both of them will be shades; hence, it might be all right to call the thubût (appearance) in imagination **wujûd-i-khârijî** (existence in the outside). Accordingly, the 'âlam as well may be said to exist in the outside. As is seen, whatsoever the mumkin, (i.e. the creature,) possesses, it possesses it via the level of wujûd, (i.e. existence.) It would not be correct to say, without considering that it is a shade, that it exists in the outside. Otherwise it would be made a partner of Allâhu ta'âlâ in His Attribute 'Wujûd'. I the faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz,] have said that the 'âlam exists in the outside; yet it should be construed in the meaning currently being elucidated. Scholars of (the Islamic Science called) Kalâm say that 'wujûd' and 'thubût' are identical words; they mean that lexically (only) they are synonymous. However, 'wujûd' is more than different from 'thubût'. Most of the people with kashf and shuhûd and most scholars have said, "Allâhu ta'âlâ Himself is Wujûd." Thubût, on the other hand, is theoretical, something mentally imagined.

A useful note: Whereas 'wujûd' is the source of all sorts of khayr and perfection and the beginning of all sorts of beauty, 'adam' is definitely the source of all sorts of evil and imperfection and the beginning of all sorts of ugliness and flaw. It is the latter that produces all sorts of wrongdoing and causes aberrations. Nevertheless, it is possessed of skills and beauties as well. It is its greatest merit to completely annihilate itself before the 'Wujûd'. Its skill is to present a contrast with the 'Wujûd' by being an accumulation of all vices and defects. And its beautiful faculty is to serve as a mirror for the Wujûd, to reflect all the Wujûd's perfections, to variegate those perfections beyond knowledge, and to diversify them so as to convert them from compendis into minutiae. In short, it serves the Wujûd, and the beauty of the Wujûd becomes manifest in its mirror made up of vices, uglinesses, and imperfections. It is by their contrasting attributes, such as the

Wujûd's needlessness versus the adam's neediness, the former's grandeur versus the latter's humbleness, the former's highness versus the latter's baseness, the former's mastery versus the latter's slavery, that the Wujûd is known. A Persian couplet in English:

It is me who has made a master of my teacher;
I am the slave who has manumitted my master.

Worse than the adam is the accursed devil, the cause of all sorts of vice and aberration. He has none of the skills possessed by the adam. His answer, "**I am better than he**," as is quoted in the twelfth âyat-i-kerîma of A'râf Sûra, evicted all the faculties of goodness from his nature, making him worse than anything else. The adam, being good for nothing and non-existent, has served as a sign for the Wujûd and a mirror reflecting beautiful things. The accursed one, on the other hand, put up a resistance with a pretence to existence and goodness, which in turn cost him his expulsion. From the adam should one learn how to accommodate one's manner of meeting things, as he meets existence with non-existence and encounters perfection with imperfection. When 'izzat (glory, greatness, might) and jelâl (majesty, wrath of Allâhu ta'âlâ) appear, he presents his humbleness and inkisâr (brokenness, defeatedness, contrition). The accursed devil, succumbing to his obduracy and rancour, has absorbed, so to speak, all the vices inherent in the adam, so that it is as if the adam has nothing but goodness left to him. Naturally, being a mirror for reflecting goodness requires being good. As the saying goes, "It devolves only on the Sultân's own animals to carry his belongings." The devil had had a valuable task. He had been purifying the creatures from vices. Yet his conceit and arrogance deprived him of reaping the fruits of his services. He suffered a loss both in this world and in the Hereafter. The adam, on the other hand, with all his imperfection and vileness, escaped deprivation owing to his non-existence. He was honoured with being a mirror reflecting the Wujûd. A Persian couplet in English:

The cane said, "I'm hollow." So, for sweet it was made a gown;
The tree grew up high and tall, only to be levelled down.

Question: Whence did that wickedness come to the devil? Anything other than the adam is wujûd, which in turn does not harbour any wickedness. Then, whence did the wickedness come?

Answer: As the adam is a mirror reflecting the khayr (goodness) and perfection inherent in the wujûd, likewise the

wujûd is a mirror reflecting the vices and defects of the adam. [The devil, like all other creatures, was made up of adam and wujûd.] The devil adopted not only the vices in his own adam, but also the vices being reflected on his own wujûd from the adam, thus becoming laden with all the vices, the inherent ones and those coming from the outside alike. The phatasms of his vice-reflecting wujûd concealed from his sight his own non-existence, which is one of the good attributes of the adam. When there appeared also the vices seen on the mirror of wujûd, he ventured into endless loss. Yâ Rabbî (O our Rabb, Allah)! After Thou hast blessed us with hidâyat (guidance, salvation), please do not let our hearts lapse into siding with Thine enemies! Please lavish plenty of Thine Mercy and Compassion on us! Thou, alone, art the owner of favour and kindness!

32 – SECOND VOLUME, FORTY-SECOND LETTER

This letter, written for Mirzâ Husâm-ad-dîn's son, Khwâja Jemâl-ad-dîn Huseyn, explains that the nihâyat is beyond the âfâq and the enfus:

Bismillâh-ir-Rahmân-ir-Rahîm. Hamd be to Allâhu ta'âlâ, the Rabb of 'âlams. Benedictions and salutations be over that great Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam', whom He has sent as a rahmat (compassion, mercy, blessing) for 'âlams. Benedictions and salutations be over his valuable Family and relatives and to his noble Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'în' till the end of the world!

A sâlik, after having corrected his intentions and ridding himself of worldly desires, begins to make dhikr of the Name of Allâhu ta'âlâ and undergoes onerous riyâdhât [**Riyâdhat** (pl. riyâdhât) means not to do the desires of the nafs] and carries on vehement and heavy mujâhadas [**Mujâhada** means to do things that the nafs dislikes] and thereby attains tezkiya, [i.e. his nafs becomes purified,] and his bad habits change to good habits and he makes tawba for his sins; if, after all these stages, Allâhu ta'âlâ blesses him with an orientation towards Him, love of the world will evacuate his heart, he will attain patience, tawakkul and ridâ, and he will begin observing the meanings and signs of these gains of his, gradually and in an order in the 'âlam-i-mithâl, eventually seeing in the mirror of 'âlam-i-mithâl that he has been purged from all the human dirts and purified from all the basenesses of his

human attributes. He has completed the **Seyr-i-âfâqî**, [i.e. progress outside of himself,] now. Some (sâliks) made this trek rather cautiously. They saw each and every one of the seven human latîfas as a coloured nûr in the ’âlam-i-mithâl. As each latîfa was purified, they knew it when its nûr (light) appeared in the ’âlam-i-mithâl. They started this seyr [walk] with the latîfa named ‘heart’. Slowly and in an order they progressed to the last one of the latîfas. For instance, it was an established principle among them that appearance of a red nûr in the mirror of **’Âlam-i-mithâl** was a sign to show that the sâlik’s heart had been purified. And it was the yellow nûr that was taken as a sign for the purity of the latîfa named ‘rûh (soul)’. Thus, five different latîfas were indicated to be pure by five different nûrs. All that comes to mean that a sâlik who has accomplished the seyr-i-âfâqî observes in the mirror of ’âlam-i-mithâl the changes that take place in his attributes and moral habits. Perceiving in the mirror of that ’âlam the filths and vices inherent in his nature, he realizes that he has been purified. In this walk the sâlik observes the changes that take place in him moment by moment in the ’âlam-i-mithâl. He sees the changes in that ’âlam, which informs him of the changes taking place in him. The ’âlam-i-mithâl is of the âfâq. [In other words, it is among the things being outside of man.] Hence man’s progress in the âfâq. Yes. In actual fact, the sâlik progresses and makes changes in himself. That is, a behavioral, qualitative action takes place in his attributes and moral habits. Yet it is in the âfâq, (i.e. outside of man,) that he observes that action taking place in him. He is quite unaware of himself. For this reason it has been called seyr-i-âfâqî. On completion of this seyr (being observed) in the âfâq the seyr-i-il-Allah also will have been completed. They, (experts of Tasawwuf,) have called the outcome ‘fanâ’, and the process of seyr-i-il-Allah, ‘**sulûk**’. (Hence the adjectival noun ‘**sâlik**’.)

The seyr that follows this initial one has been termed ‘**seyr-i-enfusî**’ or ‘**seyr-i-fillâh**’ (by the experts of Tasawwuf). They say that ‘**baqâ-billâh**’ takes place in this seyr, and that at this grade the sulûk is followed by the jedhba (or jadhba).

Because in the initial seyr the sâlik’s latîfas attain ‘tezkiya’ and become purified from the human defects, those latîfas have become, sort of, mirrors to show in themselves the reflections and shadows of that Ism-i-ilâhî (Name of Allâhu ta’âlâ) which is the Rabb, [i.e. the educator, the tamer,] of the sâlik. They have served as mirrors wherein to manifest various parts of that Name.

The reason for calling the second seyr ‘enfusî’ is that the sâlik’s

enfus, i.e. he himself, has become a mirror for the reflections and fancies of the Names, not that the sâlik makes progress in himself. By the same token, the seyr-i-âfâqî was called the 'seyr-i-âfâqî' because the 'âlam-i-mithâl was the mirror. The sâlik himself was not progressing in the âfâq. This second seyr, in actual fact, is the seyr of the shades and fancies of the Names in the mirrors of enfus. It is for this reason that it has been called 'the beloved one's seyr in the lover' (by some guides of Tasawwuf). A Persian couplet in English:

What moves actually is not the mirror;
It's the images that move in the mirror.

The reason for its also being called 'seyr-i-fillâh' is that in this seyr the sâlik becomes tinted with the Attributes of Allâhu ta'âlâ. He passes from one Attribute to another. For, the mirror gets what falls to its lot from the attributes of the images in the mirror. So, it is as if the sâlik made his progress through the Names of Allâhu ta'âlâ.

Such are the meanings of the statements made and the terms used by people of Tasawwuf. The states of the holders of high grades and the meanings of the statements made by people who have a say in profound matters will normally elude an average person's comprehension. Statements made by every person will reflect their level of understanding. And the meanings that others deduce from those statements will vary with their levels of understanding. A person says something to express what is in his mind. Those who listen do him may deduce things that he has not meant.

I, the faqîr, feel apologetic in behalf of people of Tasawwuf for the tactless and unreticent liberty they take of calling the seyr-i-enfusî names like 'seyr-i-fillâh' and 'baqâ-billâh' and looking on the event as an attainment and reaching. Their overstatements defy our attempts to moderate them down to correct meanings.

Whereas the seyr-i-âfâqî is, so to speak, a process of purification from vices, the seyr-i-enfusî consists of, as it were, a process of beautification with good moral qualities. For, while separation from vices goes with the grade of Fanâ, attainment of goodnesses suits the grade of Baqâ. They have said that the seyr-i-enfusî does not have an end. They have felt as if an endless life would not suffice for reaching the end of the seyr-i-enfusî. "For," they have said, "attributes of a creature do not have an end." The endless Attributes of Allâhu ta'âlâ manifest in the mirror of the

sâlik’s latîfas, (each time) a perfection representing His Perfections appearing therein. Then, this seyr will never come to an end.

They, (i.e. people of Tasawwuf,) have called it ‘wilâyat [being a Walî, Awliyâ]’ to accomplish both stages, i.e. the Fanâ, which is the outcome of the seyr-i-âfâqî, and the Baqâ, which is attained via the seyr-i-enfusî. According to them, that is the end of the road to kamâl, of progress to perfection. Thereafter, if the seyr [journey] continues, it will be one in the opposite direction, and they have called it ‘**seyr-i-’anillah**’. During the descent back there is yet another voyage, a fourth one, which they have termed ‘**seyr-i-fi-l-eshyâ**’. They have said that the third and fourth seyrs are intended for guiding others to perfection, whereas the first two seyrs are for ataining ‘wilâyat’.

It is stated in a hadîth-i-sherîf: “**Between Allâhu ta’âlâ and the slave there are seventy thousand curtains of nûr and seventy thousand other curtains of zulmat**.”

According to some people of Tasawwuf, seventy thousand curtains are traversed throughout the seyr-i-âfâqî. For, they have said, cach of the seven latîfas involves traversing ten thousand curtains. “When this seyr is completed all the curtains in between will have been left behind and the sâlik will carry on with the seyr-i-fillâh, eventually attaining to the grade termed **wuslat**,” they have thought.

So these are the things that the Awliyâ call such names as ‘seyr’ and ‘sulûk’. “This is the way whereby one should attain kemâl (perfection) and guide others to it,” they say.

Written below is my account of the pieces of information that Allâhu ta’âlâ has so kindly and magnanimously manifested to this faqîr (me) concerning this subject and the way how people are guided; and the sole purpose for my doing so has been to give publicity to His blessing and to express my gratitude. People with wakeful hearts will benefit from it.

Haqq ta’âlâ is bî-chûn and bî-chighûna. That is, He does not resemble anything. How He is can not be understood. He is neither in the âfâq nor in the enfus. Then, it is not right to call the seyr-i-âfâqî the ‘seyr-i-il-Allah’, or to call the seyr-i-enfusî the ‘seyr-i-fillâh’. Both the seyrs are ‘**seyr-i-il-Allah**’. The ‘seyr-i-fillâh’ is something that is beyond the beyonds and which has nothing to do with the âfâq or with the enfus. Incredible to say, they have called the seyr-i-enfusî the ‘seyr-i-fillâh’. Looking on this seyr as

something inexhaustible, they have supposed that it could not be completed even if the seyr had been carried on endlessly. The fact, however, is that the enfus, as well as the âfâq, is a creature and that, therefore, it is through creatures that they have carried on their seyr. Theirs is a fatal mistake, which in turn leads them to an endless frustration. Besides, when the Fanâ is eternally unattainable, then *a fortiori* the Baqâ will never come true. How will wusûl (or wuslat), i.e. attainment, be realized, then? And how will approach and perfection ever be obtained? Subhân-Allah! When the great superiors of Tasawwuf amuse themselves, as they do, by offering themselves mirages for water, by calling the seyr-i-il-Allah the 'seyr-i-fillâh', by thinking of he creature as the Creator, and by calling something that is limited within time and space 'bî-chûn', what remains of the blame for the share of the inferiors and the so-called short-sighted people? Woe betide! How on earth do they call enfus 'Haqq ta'âlâ', look on this limited and finite seyr as something endless, and say that the Names and Attributes of Allâhu ta'âlâ appear in the mirror of the sâlik's latîfas during the seyr-i-enfus! The fact, however, is that what is seen is a dhil (fancy) of the reflections and dhils of the Names and Attributes. It is not the Names and the Attributes themselves. We shall explain this towards the end of the letter, inshâ-Allâhu ta'âlâ.

Allâhu ta'âlâ is bî-chûn and bî-chighûna. Anything that can be understood and thought is far from Him. Then, the mirrors of âfâq and enfus cannot accommodate Him. Things that are seen in these mirrors are the images of things with time and place. The âfâq and the enfus should be traversed, and He should be looked for beyond the âfâq and the enfus. As His Person cannot be accommodated by the mirror of creation, the âfâq and the enfus alike, likewise His Names and Attributes cannot be accomodated there. All the appearances in that mirror are the reflections, fancies, and samples of the Names and Attributes. In fact, even the fancies and samples of the Names and Attributes are beyond the âfâq and the enfus. The phenomenon here is merely a manifestation of (His) Power. For, the Names and Attributes of Allâhu ta'âlâ, as well as His Person, are bî-chûn and bî-chighûna. They do not have likenesses or samples. What is meant by the 'reflections and fancies' of the Names and the Attributes cannot be understood unless the âfâq and the enfus are traversed and left behind. How could Names and Attributes themselves ever be understood, then? Amazing to say, things that are imparted and shown to this faqîr are quite disagreeable with what those great

people have tasted and observed. Who would believe me if I stated one of them? Who would admit it? And yet, if I withhold them and conceal them I will have condoned a situation where right is being mixed with wrong and impermissible statements are being made about Allâhu ta'âlâ. Then, willy-nilly, I will have to restate the facts in a manner worthy to the greatness of Allâhu ta'âlâ. I will reject the unsuitable ones. They may believe me or not. It is not something that I think about or worry about. A person who has doubts about his own knowledge and kashfs will fear others' denial. When the truth is as obvious as the sun, when the kashfs are as luminous as the full moon, and when one has been rescued from reflections and fancies and made to surmount the samples and patterns, will there ever be doubts about what is known? My master [Muhammad Bâqî] 'quddisa sirruh' stated: "The symptom to show that the hâls (spiritual states) being experienced are correct is a yaqîn and an absolute belief in them." Moreover, as a kindness and favour from Allâhu ta'âlâ, this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz',] has been informed with each and every one of the hâls stated by those great superiors. The ma'rifats shown (to this faqîr) include 'tawhîd', 'ittihâd', 'ihâta', and 'sereyân'. The inner nature of whatsoever had been shown and imparted to those great people were revealed, and the subtleties of their knowledge and ma'rifats were made to rise to the surface. I stayed at that grade for guite a long time, so that I attained more or less of all those ma'rifats. Could there be any doubts or uncertainties left, then? Eventually, it has become clear as a kind favour from Allâhu ta'âlâ that all the images they had been observing and perceiving are gimmicks and appearances of images, reflections, and fancies. What they had been experiencing is no more than a pursuit of samples and fancies. What should be looked for is beyond those things, and what should be desired is past them. Realizing this fact has made me, willy-nilly, turn away from all those ma'rifats and focus my tawajjuh on the Dhât-i-ilâhî, Who is bîchûn. I have been keeping away from everything that has an amount and which can be qualified. Were I not in that state, could I say things disagreeable with (the statements made by) those great people? Nor would I say something to contradict those superior people if the difference (between us) did not concern the Person and Attributes of Allâhu ta'âlâ and if it were not intended for the taqdîs and tenzîh of Allâhu ta'âlâ. Nay, I could not even open my mouth. For, I am like a beggar gleaning the remnants of the blessings bestowed on them. I am a servant doing the cleaning

after the meals at which they have been relishing the blessings showered on them. I repeat once again that it is them who were so kind as to discipline and educate this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz'.] It is them who benefited me so bountifully, so magnanimously. But how else could I behave? As the point at issue is the Person and Attributes of Allâhu ta'âlâ and the words being used in matters concerning His Holy Person are unsuitable, it would be incompatible with piety and faithful servitude to keep silent for fear of being denied.

In matters concerning the wahdat-i-wûjud; whereas scholars differ with men of Tasawwuf as a result of mental and logical reasoning, the disagreement on the part of this faqîr, (i.e. Imâm Rabbânî,) is based on kashf, shuhûd, and seeing. Scholars argue that the teachings offered by men of Tasawwuf are ugly. What I the faqîr say, however, is that, beautiful as they are, one must carry on with one's progress, leaving them behind, since they are not one's ultimate goal and desire. Shaikh 'Alâuddawla 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz'[1] also disagrees with the teachings of wahdat-i-wujûd and, like scholars, he looks on those teachings as ugly. That is surprising. For, his knowledge has been acquired by way of kashf. A person of kashf will not deem those teachings 'ugly'. For, the wahdat-i-wujûd contains curious states and astonishing ma'rifats. And those teachings, in turn, are not ugly. Nor is it something beautiful to get stuck in those teachings.

Question: It is understood from these statements that the great men of Tasawwuf have been following a false way and that truth is different from their kashfs and findings.

Answer: 'False' means '(something) which is not based on any truth'. However, these states and ma'rifats are the fruits of excessive love. So thoroughly do those superior people become suffused with love of Allâhu ta'âlâ that they become quite oblivious of everything else. They see nothing else. When those great people become engulfed in this state willy-nilly as a result of being enraptured with love of Allâhu ta'âlâ, other things cease to exist in their eyes. They see nothing but Allâhu ta'âlâ. Could this state be called 'false'? There is no falsity here. They have been

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[1] Ruknaddîn Ahmad 'Alâuddawla 'rahmatullâhi ta'âlâ 'alaih', (659 [1260 A.D.], Shemnân (Semnan) – 736 [1335],) was the son of the Pâdishâh of Shemnân. Later he joined the order of Tasawwuf called Kubreviyya and attained kamâl.

enveloped by truth. Diving into love of Allâhu ta'âlâ, those great people have annihilated themselves and all other things. Could falsity ever approach them? They are completely truthful and for truth. Could scholars, with their knowledge based on appearance, penetrate into their true essence? What could they undertand, except the apparent incompatibility? What of their greatness could they obtain?

To tell the truth, such great perfections and superiorities lie beyond those states and ma'rifats that those states and ma'rifats compare with those perfections as disfavourably as a drop of water versus an ocean. A Persian couplet in English:

The sky is low, when compared with the 'Arsh;
Yet it is incomparably higher than the earth.

Let us come back to the subject under discussion! Concerning the tearing of the curtains; they say that in the seyr-i-âfâqî all the curtains disappear, those that are with nûr and the ones with zulmat alike. According to this faqîr, (i.e. Imâm Rabbânî 'quddisa sirruh',) this statement of theirs is not suitable, either. In fact, my understanding is quite different. I see that disappearing of the curtains with zulmat requires traversing the entire creation and completing the seyr-i-enfusî as well as the seyr-i-âfâqî. And for the curtains with nûr to go up, progress (seyr) through the Names and Attributes of Allâhu ta'âlâ is required. In other words, names, attributes, qualities, and references should never be seen. Only thereafter will the curtains with nûr go up and the (grade called) **Wasl-i-'uryânî** be attained. Very few people have atained it. Even half of the curtains with zulmat will not disappear in the seyr-i-âfâqî. Then, a fortiori, none of the ones with nûr will disappear (in that phase). There is quite a wide variety of curtains. That must be the reason for their misconception. For instance, the zulmat (blackness) of the curtains of the nafs is darker than that of the curtains of the heart. Curtains with lighter zulmat should have been mistaken for curtains with nûr. A person with a keen sight will not confuse curtains with zulmat with those with nûr. He will not call zulmat 'nûr'. This is a blessing which He will bestow on anyone He chooses. Allâhu ta'âlâ is a great gift-maker.

The path wherein this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz,] was honoured with guidance and education, includes both jadhba and sulûk. Cleansing the latîfas [of the human iniquities]and filling them with the attributes of Allâhu ta'âlâ are simultaneous. In this path the tasfiya [sulûk] and tezkiya

[jadhba] are done at the same time. The seyr-i-âfâqî is accomplished during the seyr-i-enfusî. The Tezkîya also is realized within the tasfiya. The jadhba produces the sulûk, too. The âfâq takes place within the enfus. However, purification of the latîfas takes place before the jadhba, and the tasfiya is prior to the tezkiya. It is the enfus, not the âfâq, which is under consideration in this path. Therefore, attainment is realized fast in this path. In fact, I can say that this path will certainly guide to attainment. There is no likelihood that it will not. We should beg Allâhu ta'âlâ for orientation and chance.

I have said that this path will definitely make you attain. For, this path begins with the jadhba, which in turn will definitely make you attain. What causes the sâlik to fail by the wayside is either the stages of sulûk or the dry jadhbas without sulûk. Neither of these two hindrances exists in this pah. For, the sulûk is dependent on the jadhba. It takes place simultaneously with the jadhba and within the jadhba. Here, neither pure sulûk nor dry jadhba exists. Therefore, the sâlik is not waylaid in this path. This path is an avenue reserved for Prophets ''alaihim-us-salawât-u-wa-t-teslîmât'. Those great people attained kamâl (perfection) through that avenue in a variety of manners in keeping with the high grades they occupied. With one giant stride they traversed the âfâq and the enfus, taking their next stride beyond the âfâq and the enfus. They left the sulûk and the jadhba behind. For, the end of the sulûk is by the end of the seyr-i-âfâqî, and the end of the jadhba is by the end of the seyr-i-enfusî. When the seyr-i-âfâqî and enfusî are completed, the sulûk and the jadhba are completed, too. Thereafter, there is no longer any sulûk or any jadhba left. People of sulûk and jadhba can not understand this statement of ours. For, in their view there is no way leading upwards from the âfâq and the enfus; an eternal life would be too short to complete a seyr-i-enfusî carried on continuously. One of those great people state, as is expressed in the following Persian couplet, translated into English:

Did a person walk throughout his life-span,
Trek in himself would be too long to span.

So great are the people who showed me this path; it was owing to them that I opened my eyes; and it is owing to them that I have been able to say these words. From them did I learn the alphabet of Tasawwuf. Under their tawajjuh did I attain the grade of Mawlawiyya. All my knowledge, if I ever have any, consists in a few drops from their oceans of knowledge. The ma'rifat I have, if

any, is the fruit of their kind favours. From them did I learn the path whose end has been placed in its beginning. From them did I hold the end of the rope pulling towards the rank of Qayyûm. So bounteous are the gains that I attained with one look from them that others could not even see them after forty days of mortification. So great are my acquisitions from their words that others could not obtain them by studying for years on end. Two Persian couplets in English:

Someone who attained one look from Shems-ad-dîn in Tabrîz*[1] *would sneer
At hard-core novitiaters, and scoff at what others hold dear.

So skilful are the Naqshibandiyya in guiding their convoy;
Secretly, to their destination they lead their convoy.

These superior people start their journey with the seyr-i-enfusî, accomplishing the seyr-i-âfâqî alongside it. Their motto, "**Safar der watan**," (in Persian) denotes this state of theirs.

Short is the path guided by these superior people. And fast will they lead to the destination. Others' paths end where this path begins. Hence their statement: "We have placed the end in the beginning." In short, the path guided by these great people is by far higher than the other paths of Tasawwuf. I can say that the hudhûr and being âghâh of these people, [i.e. being with Allâhu ta'âlâ every moment,] is above the hudhûr of most of the others. Hence their statement: "Our attachment is the most sublime of all attachments." However, since the Awliyâ cannot make progress beyond the âfâq and the enfus or above the sulûk and the jadhba, these great people, willy-nilly, have not spoken about (stages) beyond the âfâq and the enfus or informed about (grades) above the sulûk and the jadhba. Suitably with the kamâlât (perfections) of Wilâyat (being Awliyâ), they have stated: "In themselves do the Awliyâ see and find all things beyond the Fanâ and the Baqâ." So they have done to adabt themselves to the âyat-i-kerîma in Zâriyât Sûra, which purports: "**It is within yourselves. Why don't you see**?"

Hamd and gratitude be to Allâhu ta'âlâ that these great people have not remained attached to the enfus, although they have not given information about what is beyond the enfus. By saying, "**Lâ**," they have tried to annihilate the enfus as well as the âfâq. Like anything else that is other than Allâhu ta'âlâ, the enfus also is

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[1] Mawlânâ Muhammad bin 'Alî Shems-ad-dîn Tabrîzî 'rahmatullâhi 'alaih', (martyred in Konya, Turkey, in 645 [1247 A.D.].)

non-existent in their view. Muhammad Behâeddîn Bukhârî 'quddisa sirruh', (718 [1318 A.D.], Bukhârâ – 791 [1389], the same place,) for instance, stated: "Everything you see or you hear or you know is not Him. All those things should be annihilated as one says, '**Lâ**.' " A Persian couplet in English:

Naqshibandî as they are, not to every naqsh[1] will they attach themselves;
So that people, in confusion, look for another naqsh for themselves.

'Annihilating other things' is something quite different from 'other things' ceasing to exist'.

We have said that in Wilâyat there cannot be progress above the jadhba and the sulûk or beyond the âfâq or the enfus. For, atop these four bases of Wilâyat is the **Kemâlât-i-nubuwwat**, which is too high for Wilâyat to reach. Most of the Sahâba of Prophets ''alaihim-us-salawât-u-wa-t-teslîmât' and very few fortunate ones among the non-Sahâba have been honoured with this great fortune as a reward for perfectly adapting themselves to Prophets ''alaihim-us-salawât-u-wa-t-tehiyyât'. Progressing along this path, which envelops the jadhba and the sulûk, they have reached beyond the jadhba and the sulûk. They have freed themselves from images and fancies and left the enfus as well as the âfâq behind. At that grade the **Tejellî-i-Dhâtî**, (Tajallî-i-Dhâtî,) which others taste for as short a time as a lightning would take, has become a permanent flavour for these fortunate people to relish. In fact, what these people have experienced, whether like a lightning or permanent, is superior to all other tajallîs. For, whereas all tajallîs [manifestations] contain fancies and reflections, though quite few, a fancy as tiny as a dot looks like a great mountain to these great people. The prime mover in these great people's gains is the attraction and love of the Dhât-i-ilâhî. As a kind favour from Allâhu ta'âlâ, this love becomes stronger moment by moment, affection felt for other things gradually becoming weaker and weaker in the meantime. Attachment to other things gradually dissolves. When a fortunate person becomes completely absorbed in love of Allâhu ta'âlâ, his affection for other things being completely gone and replaced by love of Allâhu ta'âlâ, all his lowly attributes and bad habits leave him. He attains all the blessings obtainable by way of seyr-i-âfâqî, without any need for a long process of sulûk, painstaking riyâzats and austere mujâhadas. For, love entails obedience to the beloved

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[1] Lexical meaning of 'naqsh' is 'design' or 'embroidery' or 'print'.

one. When love culminates, obedience becomes immaculate. When the lover attains an obedience as flawless as the human nature can afford for the beloved one, he becomes blessed with the (ten gifts termed) **Maqâmât-i-'ashara**. [It is written in the book entitled **Neshr-ul-mehâsin**, (written by 'Afîf-ud-dîn 'Abdullah bin Es'ad Yâfi'î 'rahmatullâhi ta'âlâ 'alaih, 698 [1298 A.D.], Yemen – 768 [1367], Mekka,) that the maqâmat-i-'ashara are: Tawba, zuhd, wera', sabr, faqr, shukr, khawf, rejâ, tawakkul, and ridâ.] Alongside this (progress termed) **Seyr-i-mahbûbî**, the seyr-i-enfusî as well as the seyr-i-âfâqî will have been completed. For, the unfailing truth-teller, (i.e. the blessed Prophet,) ''alaihi wa 'alâ âlihissalâtu wa-s-salâm', stated: '**A person will be with the person he loves**." Since the Beloved One is outside of the âfâq and the enfus and the lover will be with the Beloved One, he gets beyond the âfâq and the enfus. Thus he leaves the seyr-i-enfusî behind, too, and attains the greatest blessing of togetherness. It is owing to this fortune of affection that these great people do not engage in the âfâq or the enfus. Instead, the âfâq and the enfus adapt themselves to them. The sulûk and the jadhba attach themselves to these great peoples' actions. Affection is these great people's capital. Affection requires obeying the Beloved One. And obeying the Beloved One means obeying Islam's commandments. For, what the Beloved One loves is the Islamic rules. Then, the symptom of a strong affection is a strict obedience to the Islamic rules. Obedience to the Islamic rules (**Ahkâm-i-islâmiyya**) means performing the (commandments termed) farz and avoiding the (prohibitions called) harâms. A perfect obedience to the Ahkâm-i-islâmiyya requires 'ilm (knowledge), 'amal (acting compatibly with one's knowledge, performing the Islamic acts of worship in manners dictated by Islam), and ikhlâs (doing Islam's commandments only because they are the commandments of Allâhu ta'âlâ and only for the purpose of pleasing Allâhu ta'âlâ). Spontaneous ikhlâs in everything said and done, in every action and behaviour, falls to the lot of people called 'mukhlas'. People called 'mukhlis' cannot understand this mystery. It has been stated: "**People who are mukhlis[1] are in great danger**."

Let us resume again! The purpose in seyr and sulûk, and therefore what is expected from jadhba and tasfiya, is to cleanse

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[1] 'Mukhlis' means '(one) who tries to do everything with ikhlâs'; and 'mukhlas' means '(one) who habitually and spontaneously behaves, talks, acts, and feels with ikhlâs'.

the nafs from bad habits and ugly properties. Ahead of all these ugly properties is indulgence towards the nafs and submission to its wishes and desires. Then, the seyr-i-enfusî is a must. It is necessary to shift from ugly properties to beautiful ones. The seyr-i-âfâqî is not a necessity. Realization of the purpose is not contingent on that seyr (progress). For, fondness for the âfâq is an outcome of fondness for the nafs. Man likes everything because he likes himself. He likes his children and property because he will benefit from them. Since the seyr-i-enfusî is a process whereby man is overwhelmed by love of Allâhu ta'âlâ and thereby becomes freed from loving himself, love of such things as progeny and property follows suit and leaves him. Then, the seyr-i-enfusî is definitely necessary. the seyr-i-âfâqî will automatically be attained, too. The seyr experienced by the Prophets ''alaihim-us-salawât-u-wa-t-teslîmât' was the seyr-i-enfusî. The seyr-i-âfâqî was experienced concomitantly with it. Yes. It will be good if the seyr-i-âfâqî also is carried on in the meantime, provided it will be done incessantly and continuously until the destination is attained to. However, an intermittent progress carried on by fits and starts will be next to useless, especially when the wayfarer falls by the wayside and fails to go the distance. It has been considered as one of the obstacles preventing to attain the purpose.

The farther the seyr-i-enfusî is carried on the more benefit will be reaped. The benefit will culminate with the great blessing attained by completing the seyr and transcending the enfus. Why should it be necessary to observe the developments throughout the enfus in the mirror of the âfâq, or to see in the âfâq the changes taking place in yourself? So is the case with perceiving the purity of your heart in the 'âlam-i-mithâl and to see this purity as a crimson nûr in the 'âlam-i-mithâl. Why should one not leave it to one's own conscience and perceive one's development and purity with one's own intuition? There is a widely known tale being told about someone who did not need a doctor for twelve years and knew the changes in his health with his conscience throughout that time. With his own intuition he knew whether he was healthy or unhealthy. Yes. Many an unusual state is undergone during the seyr-i-âfâqî; such as pieces of subtle information, ma'rifats, tajallîs, and zuhrs. Yet all these things are the appearances of the dhils (fancies). It therefore means to amuse oneself with samples and images. As we have explained in some of our letters, the seyr-i-enfusî is based on dhils (fancies) and reflections. Then, the seyr-i-âfâqî is based on the dhils of the dhils. For, the âfâq, so to speak,

consists in dhils (fancies) and reflections. Then, the seyr-i-âfâqî is based on the dhils of the dhils. For, the âfâq, so to speak, consists in dhils (shades) of the enfus; it is like a mirror showing the enfus. Seeing the changes in the enfus in the mirror of the âfâq, and observing in the mirror of the âfâq how the latîfas are being purified and how they are beautified with the Sifât-i-ilâhiyya (Divine Attributes), is like a person's dreaming himself, i.e. seeing himself in the 'âlam-i-mithâl, as a Pâdishâh or as the time's qutb[1]. The fact, however, is that he has become neither a Pâdishâh nor the qutb of his time. His dream shows that in the outside, i.e. when he is awake as well, he can be a Pâdishâh or the qutb of his time. The tezkiya, [i.e. the cleansing of the latîfas,] takes place in the seyr-i-enfusî. What is observed in the seyr-i-âfâqî is a manifestation informing that this tezkiya is possible and probable. Unless the person going through the seyr-i-enfusî sees himself cleansed and perceives through his conscience that he has been purified, Fanâ will not take place and he will not attain the Maqâmât-i-'ashara. Air only will be obtained instead of the seven blessed states. As is seen, the seyr-i-enfusî also is within the seyr-i-il-Allah. Attainment of Fanâ with the completion of the seyr-i-il-Allah depends on the completion of the seyr-i-enfusî. The seyr-i-fillâh takes place a long time later than the (completion of the) seyr-i-enfusî.

Oh man, who is so fortunate! Since a person undergoing the seyr-i-enfusî becomes completely divested of knowledge of himself and love for himself, he will no longer have any attachment to himself. As a natural result of that, he will no longer have any attachment to others, either. From what we have said so far, the meaning of seyr-i-enfusî, as well as that of seyr-i-âfâqî, must have been quite clear. For, seyr in the enfus is seyr in the âfâq, too. It is the seyr (progress) in the enfus to make away with the attachments to yourself. And it is the seyr-i-âfâqî for the attachments to the âfâq to dissolve as you are carrying on with the seyr-i-enfusî. On the other hand, it is difficult to explain the seyr-i-âfâqî and the seyr-i-enfusî as defined by the others. Yes. There will not be difficulty with things that are corrert.

They say that in the seyr-i-enfusî the Names and Attributes of Allâhu ta'âlâ appear in the sâlik's mirror. They say that it is a process of filling after the takhliya [emptying]. What appears, in

[1] Please see the eighteenth chapter for terms such as 'Qutb-i-medâr' and 'Qutb-i-irshâd'.

the actual fact, is a dhil (fancy) from the dhils of the Names and Attributes. First, a dhil (fancy) that is one of the dhils of the Names and Attrubes appears in the tâlib's, [i.e. the devotee's,] mirror, purging him of the zulmats and vices inherent in him. Hence, tasfiya and tezkiya. This tasfiya and tezkiya takes place after the completion of the seyr-i-enfusî. Thus the latîfas have become evacuated (from their vices) and are now convenient for the manifestation of the Names and Attributes. The **tahliya** to be obtained in the seyr-i-enfusî is dependent upon the completion of the tasfiya and the tezkiya. The tahliya observed in the seyr-i-âfâqî is not true tahliya. Therefore, the Names and Attributes are not seen in the seyr-i-enfusî. That means to say that attainment of the dhil is previous to separation from everything other than the beloved one. In other words, unless one of the dhils of the beloved one is observed in the sâlik's mirror, it is out of the question to be disconnected from things other than the beloved one. However, attainment to the beloved one is after being disconnected from others. For that matter, those superiors of Tasawwuf who said that attainment, [i.e. peyvesten (in the Fârisî language),] is prior (to being disconnected from others), must have meant 'attainment to one of the dhils (fancies)'. The ones who said that attainment takes place thereafter meant 'attainment to the origin'. Hence, the difference between the two sides is only on the semantic level. Shaikh Abû Sa'îd Harrâz 'quddisa sirruh', (d. 277 [890 A.D.], Baghdâd,) approached the matter from quite a different point of view and stated: "You cannot be saved unless you find it, and you cannot find it unless you are saved! I do not know which one takes precedence." It is understood that finding the dhil takes precedence over being saved, whereas finding the origin comes after attaining safety. In this there is no place for doubt. Likewise, before sunrise in the morning the dhils of sunlight appear and cleans the earth from darkness. When the zulmats are gone and the entire terrain becomes clarified, the sun itself rises. In this example as well, the appearing of the sun's dhils is previous to the disappearing of the zulmats (darkness), and sunrise takes place after the elimination of the zulmats and the clarification of the dhils. However, in this example the elimination of the zulmats and the clarification of the terrain do not precede the appearing of the dhils.

33 – SECOND VOLUME, THIRTY-FIFTH LETTER

This letter, written as an answer to two questions asked by Muhammad ’Abdullah ‘rahmatullâhi ta’âlâ ’alaih’, one of the sons of his teacher Bâqî-Billâh ‘quddisa-sirruh’, (971 [1563 A.D.] – 1012 [1603], Delhi,) expatiates on the ’ayn-ul-yaqîn:

I offer my hamd to Allâhu ta’âlâ, send my salât to Muhammad Mustafâ ‘sall-Allâhu ’alaihi wa sallam’, an invoke a blessing on you. Your valuable letter has arrived here, and we have read it with great pleasure and gladness. You inform that you always remember, every moment. How beautiful, and how blessed. If the blessing that you have obtained in three months had been attained in ten years in other paths, it would be deemed as great gains. Be thankful for that blessing! Because I know of the high nobility innate in your nature, so that being told about the value of such states will not spoil you with pride and arrogance, I write about the greatness of the blessing. Do not ever forget the âyat-i-kerîma that purports: “**I shall add to My blessing if you behave gratefully**!”

You say that earlier the pieces of knowledge concerning tawhîd have begun to appear. These things also are plenty of gains. Pray so that you will be blessed with that high state. However, strive in the meantime, to the best of your ability, to be watchful of the Islamic âdâb![1] Perform your duties as a slave (of Allâhu ta’âlâ)! If these states attained are proper and not defective, they are the fruits of a profound affection towards the beloved one. For, whereever the lover goes, he will see and know none other than the beloved one. Regardless of whence a pleasure or flavour that he is relishing may be coming, to him it is exclusively from the beloved one. A lover in that state sees the creatures as well, yet to him they all are a beloved one. Fanâ is not obtained in that state. For, when Fanâ takes place, only one existence will suffuse the lover, the creatures becoming thoroughly non-existent in his view. In fact, it has been called Fanâ because creatures are not seen. The true Fanâ, however, is attained when none of the Sifât-i-ilâhî or the Names (of Allâhu ta’âlâ) or any attachment or any separate appearance is seen, all of them being completely gone. Nothing

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[1] Âdâb is the plural form of adab (or edeb), and it means ‘manners to be observed to do something in the most beautiful way, i.e. in a manner Allâhu ta’âlâ likes best. See, for instance, the sixth chapter for the ‘âdâb’ in eating and drinking.

other than the Dhât-i-ilâhî is seen or ever thought of. It is at this stage that the Seyr-i-il-Allah (journey to Allah) ends. It is here that all the fancies and appearances are completely gotten rid of; the ’ârif is always with the origin of origins; he has transcended the symptoms and attained the origin. ’Ilm (knowledge) has developed into ’ayn.[1] Hearing has become attainment. The great happiness of Wasl-i-’uryânî, [i.e. attaining Him, alone,] has come true, and many another blessing, and what not. That rank, that superior grade can be expressed only by way of signs, symbols, and codes. And that, again, can only be covered and curtained.

Question: The valuable son asks us to describe the ’ayn-ul-yaqîn. Does he think that this ’ayn is something comprehensible?

Answer: It is a difficult job to describe it. What should I do? What should I say? What should I inform? What should I do to bring it into alignment with mind? My valuable child! I hope you will excuse me. I recommend that your demand be to acquire it and adapt your inner nature to it, rather than hear and learn!

Question: Scholars who are called râsikh know the meanings of (those esoteric âyat-i-kerîmas of the Qur’ân al-kerîm that are termed) the Mutashâbihât. How are their meanings understood?

Answer: This question is even subtler and more covered than the former one, and its answer should be even more covered. These two questions are symptomatic of a very high nature congenitally possessed by that valuable child.

Understanding the meanings of the mutashâbihât in the Holy Books of Allâhu ta’âlâ is something that can be done only by Prophets ‘’alaihim-us-salawât-u-wa-t-teslîmât’. They may have let very few of their Ummats taste a mouthful of this knowledge since those fortunate people have been honoured with being their inheritors and as a reward for their fully adapting themselves to Prophets. For those fortunate people also they may raise the curtain covering the face of that beauty, (even) in this world. It is hoped that after the Rising many another person among their Ummats will be blessed with this greatest fortune as a reward for their obedience to their Prophets. To my understanding, even in this world Believers in addition to the very few most fortunate ones will be honoured with that great fortune. Yet those people will not know the inner essence of the matter because the (inner) meanings will not be revealed to them. Those people will explain

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[1] Its lexical meaning is ‘definite knowledge acquired as if by seeing’.

the mutashâbihât with their true meanings, although they will not know what those meanings are. The mutashâbihât are the signs showing the treatments and states. Those people may experience those states. Yet they will not be let to know what those states are. We have been observing those states being experienced by one of the people we love. It is up to you to use your imagination concerning the others. This question of yours has opened the door to hopes.

Yâ Rabbî! Please add to our nûr, which Thou hast so kindly bestowed on us! Please cover our sins and faults! Thou canst do all! I send my salâm (salutation, greeting).

34 – THIRD VOLUME, SEVENTY-SEVENTH LETTER

This letter, written for Hadrat Muhammad Sa'îd 'quddisa sirruh', (1005–1070 [1660 A.D.],) his valuable (second) son, provides information on the secrets of the true essence of the Kâ'ba-i-muazzama and on the subtleties of the iner natures of namâz and the Kalima-i-tawhîd:

Hamd be to Allâhu ta'âlâ for having shown us the right path. Who ever would have been able to find the right path if He had not so magnanimously shown it to us? We believe in the Prophets ''alahim-us-salawât-u-wa-t-teslîmât' of our Rabb (Allâhu ta'âlâ). It was a nûr, alone, that occupied the highest rank. [This nûr (light) is a nûr which is not known how.] As I have written earlier, I have found that rank as the true essence of the Kâ'ba. There is yet another rank which is even higher, above that rank; which is true essence of the Qur'ân al-kerîm. It is owing to the Qur'â al-kerîm that the Kâ'ba-i-mu'azzama has becoe the Qibla[1] for all, which in turn has made it the honourable place towards which prostrations (sajdas) are made, now and for evermore.

The imâm (guide, leader) is the Qur'ân al-kerîm. And it is the Kâ'ba that is directly ahead. This rank is the starting point for the wus'at (vastness, wideness) of Allâhu ta'âlâ, which is not known how. It is the grade where the 'âlam beyond comprehension differs. Wus'at (vastness, wideness) at this high level does not

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[1] Direction towards which Muslims stand when they perform (the prayer called) namâz (or salât). Please see the ninth chapter of the fourth fascicle of **Endless Bliss** for Qibla. Also, visit the websites www.namazvakti.com and www.turktakvim.com

increase with length or width. Such measurable wus'at is for creatures, which in turn is a symptom of imperfection and deficiency. It is such a grade as cannot be understood by someone who has not attained and tasted it. By the same token, difference at that level is not difference between two things that we know or that which takes place because they are dissimilar, for it involves a partition and scattering, which in turn characterize material substances. Allâhu ta'âlâ is not a substance. One thing or two different things cannot be considered at that level. For, difference or duality does not exist there. Nor can thinking take place. Two Persian couplets translated into English:

There's a bird, but how should I describe it to you?
For, phoenix is the bird it always lives next to.

Everyone's heard of phoenix, though no one's seen it;
Yet this one is such as no one has heard of it.

Although nothing can be thought of there, supposing something were thought of and that thing (thought of) were studied, nothing at that rank exceptionally peculiar to that thing and which were non-existent in other things would come out. Besides, studying something is out of the question there. However, there would be difference between the two things considered. The two things would differ from each other. Oh my Allah, Who has left no access open between Himself and Man, with the exception of the channel leading to inability to know and understand! You are quite far beyond the human cognition! And failure to understand Him, and to realize the fact that He cannot be understood, is a blessing that falls to the lot of the greatest Awliyâ. Not to understand is different from inability to understand. For instance, it is 'not to understand' the difference at that rank to say that no difference exists at that holy rank and to find all the kamâlât (perfections) of the Dhât-i-ilâhî the same as one another and to say that (His) Power is the same as (His) Will. On the other hand, it is 'inability to understand' the difference at that rank to acknowledge that there are differences at that rank and to admit being unable to comprehend the (nature of the) differences at that rank. Whereas 'not to understand' is ignorance, 'inability to understand', or 'to be unable to understand', is knowledge.

It fact, it is double knowledge 'to be unable to understand': One of the pairs making it double is 'to know something'. The second one is 'to know that you cannot understand its inner nature on account of its infinite greatness'. We might as well call it 'triple

knowledge’ since it incorporates also knowledge of one’s inability and imperfection showing that one is only a qul, (i.e. a created slave of Allâhu ta’âlâ.) We have said that it is ignorance not to know. Sometimes this ignorance exacerbates itself into jahl-i-murakkab (vulgar ignorance, ignorance masquarading as wisdom); a person down with it thinks that he knows although he does not know at all, i.e. he does not know that he does not know. ‘Inability to know’, on the other hand, does not carry this illness. In fact, it cannot carry it. For, the unable person acknowledges his incapacity. If ‘not to know’ and ‘not to be able to know’ were the same, then all the ignorant people would be ’ârifs, and their ignorance would be the cause of their perfection and superiority. In fact, the worse a person’s ignorance the higher would his status be in ma’rifat at that rank. For, at that rank ma’rifat is not to know. On the other hand, what we have said so far applies to ‘inability to know’. For, a better ’ârif is one who is better in inability to know. ‘Inability to know’ is a praise in disguise of a disapproval, a perfection resembling a defect. ‘Not to know’, in contrast, is an out-and-out disapproval that does not receive a share of smell from praisal. Yâ Rabbî (Oh our Rabb, Allah)! Increase the greatness of our incapacity to know You, that is, our realization of the greatness of our inability to know You! If Muhyiddîn-i-’Arabî ‘quddisa sirruh’, (560 [1165 A.D.], Mursî, Andalusia – 638 [1240], Damascus,) had considered this difference, which has been shown to this faqîr, he would not have said, ‘ignorance’, about ‘incapacity in ma’rifat’, that is, about ‘inability to know’; nor would he have said, “Both the one who knows and the ignorant one who says that to be unable to know that one understands means to understand, are with us.” Thereafter he imparted knowledge from the first group, i.e. knowledge possessed by the ‘ones who knew’, taking pride in it. He asserted that the final link in the chain of Awliyâ, [i.e. he himself,] was the source of those pieces from whom even the final Prophet ‘’alaihim-us-salawât-u-wa-t-teslîmât’ had been receiving a share, thus claiming to be the last of the Awliyâ. Many people dislike him on account of his statements of that sort. People who loved him, especially the ones who wrote commentaries to his book entitled **Fusûs**, had great difficulty supplying proper meanings for those statements of his. I, the faqîr, can say that those statements made by the Shaikh-i-ekber (Muhyiddîn ’Arabî), which reflected his knowledge of the matter, were many times as low again as the so-called incapacity. Perhaps, it has nothing to do with that incapacity. For, his knowledge pertains to the fancies and

images, whereas the incapacity relates to the origin. Subhân-Allah! It is Abû Bakr as-Siddîq 'radiy-Allâhu 'anh' who acknowledged that incapacity and who was blessed with the honour of that incapacity, in the face of the fact that he was (and has been) the guide of all 'ârifs and the leader of all siddîqs. How could any teaching ahead of that incapacity ever be of any value? How could any capacity ever surpass that incapacity? However, since the aforesaid assertion has already been made about that Siddîq's 'radiy-Allâhu 'anh' master ''alaihi wa 'alâ âlihis-salât-u-wa-s-salâm', what can be said if he makes the same assertion about him? So strange to say, I still see the Shaikh-i-ekber 'quddisa sirruh' among the fortunate people who have been accepted and loved, with all such statements he made and the impermissible teachings he cherished. He is one of the Awliyâ. A Persian line in English:

Kerîms will make all things easy to do.

Yes. Some people take exception to a person who pronounces a blessing, while others smile at one who vituperates and castigates. A person who rejects the Shaikh-i-ekber (Muhyiddîn-i-'Arabî) stands in peril (by doing so). Equally dangerous is to accept him together with his statements. He must be accepted. Yet his statements disagreeable with Islam must be rejected. It is this moderate way, which is between accepting him and rejecting him, that this faqîr prefers and recommends. Allâhu ta'âlâ, alone, knows the true essence of everything.

Let us again come back to the subject we have been dealing with. This holy grade, which we have called the true essence of the Qur'ân al-kerîm, cannot be said to be a 'nûr', either. A 'nûr' cannot approach to this grade, as it cannot approach to any of the other kamâlât (perfections) of the Dhât-i-ilâhî (Divine Person). Nothing can exist at this grade, with the exception of a wus'at (wideness, vastness) that cannot be known and differences that cannot be comprehended.

There is yet another grade above this grade: the true essence of namâz (or salât). Its image in the 'âlam-i-shehâdat is the namâz performed by the superiors who have attained the highest and last grade. (Please review the twenty-first chapter for the 'âlam-i-shehâdat.) The wus'at of this grade is very great. It has unknown differences and variations. For, the true essence of the Kâ'ba is a part from it. The true essence of the Qur'ân al-kerîm is another part from it. The namâz contains all the kamâlât of (all) the (other)

acts of worship as well. It is together with the origin of the origin, which is the true grade of being worshipped. In other words, above the grade that is the true essence of the namâz, which in turn has accumulated all the other acts of worship in itself, is the origin of all, and all are attached to that origin. Wus'at also is shortness at this grade, and it does not contain unknown differences, either. Being worshipped belongs only to this rank by right.

Mature ones of Prophets and the greatest ones of Awliyâ ''alaihim-us-salawât-u-wa-t-teslîmât' can make progress until they reach the end of the grade, which is the true essence of the namâz and which is the end of the grade of the worships performed by worshippers. Above this grade is the rank of being worshipped. By no means can anyone have a share from that highest rank. How could trascending it ever be imagined, then!

As it is possible to see with the heart's eye any grade that is smeared with worship and worshipping; by the same token, such grades are attainable. The true rank of being worshipped, however, is impossible to attain. Paths of Tasawwuf cannot carry a person to that rank. But, hamd (praise and gratitude) be to Allâhu ta'âlâ, they have not deprived (this faqîr, Imâm Rabbânî 'quddisa sirruh') of being shown there. They have let (me see) as much (of that rank) as possible, depending on (my) capabilities and talents. The (unknown) voice that commanded, "**Stop, yâ Muhammad**!" on the night of Mi'râj, was perhaps because above that true grade is the rank of 'wujûd (existence)'. It is the rank of tejerrud (or tajarrud) and tenezzuh (or tanazzuh) for the Dhât-i-ilâhî. There is no way to that rank. The haqîqat (true essence) of the kalima-i-tayyiba, "**Lâ ilâha il-l-Allah**," is at this rank, which contains the true fact that concocted ma'bûds will not be worshipped. It is at this rank that the true Ma'bûd is the only Being worthy of being worshipped, and that there is none else, is truely and actually proved. It is there that the exactly clear-cut difference between being an 'âbid (worshipper) and being the ma'bûd (one that is worshipped) becomes manifest, so that the 'âbid becomes definitely distinguished from the ma'bûd. Those who attain the final grade attain the knowledge expressed in the statement, "**Lâ ilâha il-l-Allah** (There is no ma'bûd other than Allâhu ta'âlâ)," which is the true essence of Islam's teaching. Meanings such as, "There is no mawjûd (existence) other than Allâhu ta'âlâ," and "There is no maqsûd (purpose) other than Him," are for the beginners of the progress and for those who have progressed half

way. The meaning, “There is no other maqsûd,” is higher than meanings such as, “There is no other mawjûd,” and “There is no other wujûd;” it is closer to the meaning, “There is no ma’bûd but Allâhu ta’âlâ.”

This should be known well: Improvement in the power of the heart’s sight is exclusively contingent on the (prayer termed) namâz. The namâz is the worship continuously performed by those who have attained the final grade. The other acts of worship are, so to speak, assistants of the namâz, so that they compensate for the defects in the performance of the namâz. It may be to this effect that our superiors have stated: “Beauty of the namâz, like beauty of îmân, is of itself. Beauty of other kinds of worship is not of themselves.” Wa-s-salâm.

[’Ibâdat (worship) means to do the acts that please Allâhu ta’âlâ. ’Ubûdat means to know what pleases Allâhu ta’âlâ. ’Ubaydullah Ahrâr ‘rahmatullâhi ’alaih’, (806), Tashkent – 895 [1490 A.D.], Samarkand,) states as follows in **Rashahât**: “’Ibâdat means to do the commandments of Allâhu ta’âlâ and to avoid doing what He has prohibited. ’Ubûdiyyat means tawajjuh and iqbâl towards Allâhu ta’âlâ. In other words, it is heart’s peace and awakeness.”]

35 – SECOND VOLUME, FORTY-FOURTH LETTER

This letter, written for Muhammad Sâdiq, a son of Khwâja Muhammad Mu’min, provides information on wahdat-i-wujûd [pantheism]:

I offer my hamd to Allâhu ta’âlâ. I pray to Him to give salvation to His slaves whom He likes and has chosen! You ask: “People of Tasawwuf talk about wahdat-i-wujûd. Scholars, on the other hand, say that that expression is kufr (disbelief, unbelief) and that a person who holds that belief becomes a zindiq. However, both of the groups are Ahl as Sunnat Muslims. What would you say about that?”

My dear child! I have explained this matter at length in my various letters and booklets. I have said that the two groups differ only in words. However, since you, too, ask, the question has to be answered. I am willy-nilly writing a few words. You should know that the Awliyâ who belong to the group of (great Awliyâ called)

Sôfiyya-i-’aliyya and who say, “Wahdat-i-wujûd is a fact. We see Allâhu ta’âlâ in everything, and everything is Him,” do not mean to say that everything has been united with Haqq ta’âlâ or that He is not separate from everything or that He is similar to everything or that He has existed with this ’âlam or that He is seen now. Saying so would make a person a disbeliever, a zindiq, an atheist. Allâhu ta’âlâ is not united with His creatures. He is not the same as they are. He is not similar to them. He always existed, and He is always so. No change ever takes place in His Person (the Dhât-i-ilâhî), in His Attributes, or in His Names. Neither do they change when He creates something. He is not similar to His creatures in any respect. His existence is necessary. Anything other than Him may or may not exist; it will make no difference. Those great people’s saying, “Everything is Him,” means, “Nothing (other than Him) exists. He, alone, exists.” As a matter of fact, Hallâj-i-Mansûr ‘rahmatullâhi ta’âlâ ’alaihi’, (martyred by execution in 306 [919 A.D.], in Baghdâd,) said, “Ana-l-Haqq [I am Haqq].” His purpose in saying so was not to mean that he is Haqq or that he has been united with Haqq ta’âlâ. A person who said so would become a disbeliever and would deserve to be killed. The meaning of his statement was: “I do not exist; Allâhu ta’âlâ does.” As is seen, the Sôfiyya-i-’aliyya know everything as the appearance, the mirror of the Names and Attributes of Allâhu ta’âlâ. They do not say that His Dhât [He Himself] has united with them or that changes have taken place in His Dhât. For instance, a person’s shadow is a phenomenon that takes place owing to his existence. It cannot be said that the shadow has united with that person or that the shadow is the same thing as that person or that that person has crouched on the ground to assume the shape of the shadow. That person exists by himself. The shadow is merely an appearance from him. Someone who loves that person excessively will not even notice the shadow or anything else other than that person. So he may say that the shadow is the same as that person, which means that the shadow does not exist and that that person alone exists. Then, the Sôfiyya-i-’aliyya’s saying that “Everything is Him,” has been intended to say that “Everything comes from Him,” which in turn is the very thing said by scholars. The two groups do not differ. Only, whereas the Sôfiyya-i-’aliyya say that other things are the appearance of Haqq ta’âlâ, scholars avoid saying so lest it should be construed as a state of unity with those things or being contained in those things.

Question: Not only do the Sôfiyya-i-’aliyya say that things are

the appearance of Haqq ta'âlâ, but they also argue that nothing other than Allâhu ta'âlâ exists in the outside. Scholars, on the other hand, hold the knowledge that things also exist, in the outside. Then, don't the two groups differ in their knowledge as well as in the words they use?

Answer: When the Sôfiyya say that nothing exists in the outside, they mean to say that things exist in the outside in a nature termed **wujûd-i-wahmî** (existence at the level of imagination). They do not argue that things do not exist at all in the outside. They say that there is kethret-i-wahmiyya (plurality at the level of imagination) in the outside. However, this apparent **wujûd-i-wahmî** in the outside is unlike the wujûd, i.e. existence, which takes place in our fancy, imagination, and thoughts. That is, supposing we stopped our imagination and fancy; the beings there would disappear and cease to exist. On the other hand, because the imaginary beings at the level of **wujûd-i-wahmî** in this universe are not in our imagination and fancy, for they are (separate) creatures of Allâhu ta'âlâ which exist with His kâmil [infinite] Power, they do not cease to exist. They continue to exist. It is on this existence do the eternal happenings in the Hereafter depend. Sophists, a school of ancient Greek philosophy notorious for their fallacies and casuistries, supposed that the universe was a mere fancy, a phantasm. "Were it not for our imagination, nothing would exist. Existence of things is dependent on our imagination; nothing actually exists. Heavens would be the earth if we accepted them to be so, and the earth would be heavens if we believed it to be so. Sweets would be bitter if we deemed them to be so, and bitter things would be sweet if we knew them so," they said. Those idiots denied the Creator, Who has Will and Option. They went wrong, misguiding many other people as well. The Sôfiyya-i-'aliyya hold the knowledge that things exist in the outside in a nature termed wujûd-i-wahmî. Such wujûd (existence) is continuous. That is, it would not cease to exist if our imagination ceased to exist. They know that the eternal life in the Hereafter will revolve around this existence. Scholars hold the knowledge that things exist in the outside. They say that the endless life in the Hereafter will be in accordance to these things. However, in their view, existence of things in the outside is weak and powerless, a mere nothing when compared with the existence of Haqq ta'âlâ. As is seen, both groups say that things exist in the outside. Both of them say that happenings in this world and in the Hereafter are based on this existence. They say that it will not cease to exist when imagination

ceases to exist. Only, the Sôfiyya-i-'aliyya say that this existence is wahmî (imaginary). For, those people, (i.e. the Sôfiyya-i-'aliyya,) see nothing as they progress in a path of Tasawwuf. There is nothing but the existence of Allâhu ta'âlâ in their sight. Scholars, on the other hand, avoid calling those existences 'wahmî' because they fear that ignorant people may misunderstand them and fall into a state a misconception that those existences will cease to exist when imagination ceases to exist, in the aftermath of which lurks the horrifying danger of denying the eternal, endless torment and felicity.

Question: By saying that things exist at a level of imagination (wujûd-i-wahmî), the Sôfiyya argue that their existence is imaginative and not real, although they admit that it is a perpetual existence. Scholars say that things exist in the outside, i.e. in actual fact. Doesn't that mean difference between them?

Answer: Since the wujûd-i-wahmî, the appearance in imagination, would not cease to exist if fancy and imagination ceased to exist, it should be existent actually. For, this existence is perpetual. It will not cease to exist if all the fancies cease to exist, which in turn means real existence. Only, the real existence of creatures is like non-existence, like fancy and imagination, when compared with the real existence of Allâhu ta'âlâ, who is Wajib-ul-wujûd (indispensable existence). Hence, the two groups do not differ.

Question: When the wujûd-i-wahmî of things is real, there will be two real existences, which in turn is contradictory to wahdat-i-wujûd. Doesn't wahdat-i-wujûd mean unity of existence?

Answer: Both existences are real. There are also two realities existent: [Creator and creatures.] However, it is not in the same respect that either existence is real. For, when a person's image appears in a mirror, an object does not actually exist in the mirror. The image seen is neither on the mirror, nor in the mirror. The image in the mirror exists in our imagination. It is a wujûd-i-wahmî and imaginary appearance which is not a dream. It actually exists. If a person says that he has seen, say, Ahmad in the mirror, reason and convention will believe him. He will not be sinful if he swears (that he has seen Ahmad in the mirror). As is seen, Ahmad is not actually in the mirror. In respect of fancy and imagination, his being in the mirror is real as well. However, whereas the former is real in every respect, the latter is real with respect to fancy and imagination. It is a marvel that fancy and imagination, which are

the opposites of reality, are in this case causes that make an existence real. For, the image in the mirror would not be real if we did not add the phrase “with respect to fancy and imagination.” A second example is the **nuqta-i-jewwâla**, [i.e. a dot turning fast with a circular movement.] Fancy and imagination see it as a circle in the outside. In actual fact there is not a circle. There is a dot. Yet, with respect to fancy and imagination, existence of a circle in the outside is real. However, whereas the dot’s existence in the outside is real in every respect, existence, in the outside, of the circle, which is consequent upon the (rotation of the) dot, is real only in respect of fancy and imagination. By the same token, the wahdat-i-wujûd is real in every respect. Plurality of creatures, on the other hand, is real with respect to fancy and imagination. Of the two existences, the former is real ‘in all respects’, while the latter is so ‘in one respect only’. There is no contradiction.

Question: Why doesn’t something that exists with respect to fancy and imagination cease to exist when fancy and imagination cease to exist?

Answer: Why should that wujûd-i-wahmî cease to exist together with fancy (and imagination), while it is not something that has come into being from fancy (and imagination)? Allâhu ta’âlâ has created them, (i.e. creatures, which are wujûd-i-wahmî,) at the level of wahm (fancy and imagination). Yet they have been (created so as to be) established and perpetual. They have been called ‘wujûd-i-wahmî’ because Allâhu ta’âlâ created them at the level of wahm. Whatsoever the level (they have been created at), even if it is the level of unreal beings, it is real that they exist at that level, since Allâhu ta’âlâ has created them. To say that Allâhu ta’âlâ has created those things at the level of perception and fancy means to say that the level at which He has created those things is such as exists only in perception and fancy. It does not exist in the outside. For instance, a conjurer pratises tricks whereby things that are actually non-existent appear as if they existed. He conjures up ten objects in the place of one. The ten objects do not actually exist. They exist only at the level of perception and fancy. There is only one object actually existent. If those ten apparent objects gain strength and perpetuity owing to the endless power of Allâhu ta’âlâ and under His dominant protection against evanescence, then their existence will become real at that level. Now the ten objects will be both existent and non-existent, actually. This ambivalence, however, ensues from two different settings considered. Accordingly, if the level of perception and fancy is not

taken into consideration, they are non-existent. With perception and fancy kept in nonsideration they are existent. There is a tale widely known in India. In an Indian city conjurers entertaining the people in the presence of their Pâdishâh (King, Sultân) conjure up orchards and trees in a mirror. They make these actually non-existent trees appear to grow and yield fruits. They pick some of the fruits and offer them to the Sultân and to the spectators to eat. Thereupon the Sultân orders that they be killed. So they are killed. For, he has heard, according to the story, that if the conjurers are killed during the performance the tricks being watched will remain as they are and will not disappear, with the power of Allâhu ta'âlâ. When the conjurers are killed the trees remain as they are in the mirror. The story says that the trees have stayed in the mirror and the fruits have been being eaten by people ever since. Aside from whether the story is completely or partly true or false, we have narrated it here for the purpose of adding clarity to our discourse.

In the outside and in reality, there is no existence other than (that of) Allâhu ta'âlâ. Allâhu ta'âlâ, with His Power, has shown the kamâlât of His Names and Attributes on the screen of the images of the mumkînât, (i.e. dispensable beings, creatures;) in other words, He has created the things at the level of perception and fancy and in a manner compatible with His kamâlât. Thus, creation appears in fancy and continues to exist in imagination. Then, creation exists because it appears in imagination. However, since Allâhu ta'âlâ has made that appearance perpetual, given firmness to the construction of His creatures that He has protected against annihilation, and made His eternal treatment dependent upon them, the existence in fancy and its perpetuity in imagination have become real. Therefore, we say that creation actually [not only in knowledge and in imagination] exists in the outside, in one respect; and that it is nonexistent in another respect. This faqîr's father, ('Abd-ul-Ahad 'rahmatullâhi ta'âlâ 'alaih', 927 – 1007 [1598 A.D.], Serhend,) was one of the scholars who had attained to (the grade termed) Haqîqat. He 'quddisa sirruh' related: Qâdî Jalâl-ad-dîn Eghrî 'rahmatullâhi ta'âlâ 'alaih' was a profound scholar. One day he asked me, "Is nafs-ul-emr (real existence) wahdat (unity) or kethret (plurality)? That is, is there only one real existence, or more than one? If there is only one, who are all those commandments, thawâbs (rewards), and 'adhâbs (torments) for? And why should there be a commander and one to perform the commandment? If there are more than one, then the Sôfiyya-i-'aliyya must be wrong in their saying that there is wahdat-i-wujûd."

My father answered as follows: “Both of them are nafs-i-emr.” In other words, both the wahdat and the kethret are the case, actually. My blessed father added an explanation for their answer. Yet I do not remember their exact words now. I have written for you the pieces of information made to flow into this faqîr’s heart. That means to say that those people of Tasawwuf who say that there is the wahdat-i-wujûd are right. Also right and correct is the scholars’ saying that there is the kethret-i-wujûd. The state in which the people of Tasawwuf are, goes with the wahdat-i-wujûd, whereas the state the scholars are in harmonizes with the kethret-i-wujûd. For, Islam has been established on the kethret-i-wujûd. The various (Islamic) commandments are applicable with the kethret-i-wujûd. Prophets’ ‘’alaihim-us-salawât-u-wa-t-teslîmât’ mission, blessings in Paradise, and torment in Hell are dependent on the kethret-i-wujûd. Since Allâhu ta’âlâ has declared, “**I have liked being known**,” opted for the kethret-i-wujûd, and liked to be known, we have to believe in the level of kethret, too! For, this level has been chosen and liked by Allâhu ta’âlâ. A great Sultân will have both servants and soldiers. His greatness will be judged by the multitude of the people who beg him, tremble with the fear of him, need him. The wahdat-i-wujûd has more of the truth, while the kethret-i-wujûd is more of a metaphor in comparison. That is, it is similar to reality. For that matter, that ’âlam has been called the ’**âlam-i-haqîqat** (world of reality, truth), while this ’âlam has been termed the ’**âlam-i-mejâz** (world of analogy). However, because Allâhu ta’âlâ has liked that (imaginal) appearance and perpetuated the existence of (created) things and clothed His Power with hikmat and concealed His work under causes, that haqîqat (truth, reality) has remained in the secondary place, with the figurative existence dominating the foreground. What exists in actual fact is the noqta-i-jewwâla (revolving dot). The circle that appears as a result of its revolution is the figurative existence. However, the actual existence (haqîqat) has disappeared and the figurative existence (mejâz) has become seen and known.

You ask about the meaning of the statement, “If Allâhu ta’âlâ loves a slave of His, sinning will not harm that slave.” You should know that if Allâhu ta’âlâ loves a slave of His He will protect him against sinning. Yes. Such people may be sinful. That is, they are not like Prophets ‘’alaihim-us-salawât-u-wa-t-teslîmât’. For, Prophets have been protected against sinning; they have been immunized against sinning; they cannot commit sins. Likewise, because the Awliyâ will not be able to commit sins, they have been

protected against the harm of sins. The ‘sinning’ used in that statement may have been intended for the sins committed earlier, before the grade of Wilâyat was attained. For, Islam eradicates one’s former sins. Allâhu ta’âlâ knows the true essence of all things. Yâ Rabbî! Please do forgive us for what we have said and done as a result of forgetfulness or mistakenness! Please do not punish us for them! May Allâhu ta’âlâ bless you and other people in the right way with salvation! Âmîn.

36 – SECOND VOLUME, TWENTY-FOURTH LETTER

This letter, written for Hadji Muhammad Firketî, explains that no substance can be a mirror for Allâhu ta’âlâ:

Hamd be to Allâhu ta’âlâ and salâm to His slaves whom He has chosen and loves!

The valuable letter, which you sent on account of your deep love for these faqîrs and your faithful attachment to us, has pleased us so much. Your attachment will make you permanently together with the people you are attached to. It will make their nûrs flow into you and be reflected on you. You must be extremely thankful for this blessing! **Qabz**, i.e. distress, suffering, and **bast**, i.e. joy, are like two wings that make a person fly. Do not be sad at times of distress. And do not be glad at times of joy!

You write that you wish to see Allâhu ta’âlâ everywhere and in everything.

My dear child! Could it ever be the case that a slave have wishes and forget about the commandments? A slave’s wishes will be in direct ratio to his short sight. And the wish to see Allâhu ta’âlâ is a sign of short-sightedness. Could objects and substances ever be mirrors for Allâhu ta’âlâ? What is seen in the mirror of these creatures is only one of the innumerable reflections of His Attributes. Allâhu ta’âlâ should be looked for as a Being who is the wara’ of the wara’ [beyond the beyonds]. He should be looked for far from and beyond the things within and without man. The grade wherein you are progressing now is above your wishes. Mind you don’t look at others, turn back, and fall down from heights! The path guided by our superiors leads up to vertiginous heights. Allâhu ta’âlâ loves people who wish to progress to high grades. I pray for you so that you never forget Him, not even for a short moment, and so that you be in good terms with everybody!

37 – THIRD VOLUME, SIXTY-SEVENTH LETTER

This letter, written for Mîr Mansûr, expatiates on the haqîqat (true essence) of the Kâinât (universe) and on the difference between his, (i.e. Imâm Rabbânî's) kashf and that of Hadrat Muhyiddîn-i-'Arabî:

This Kâinât, which we see as a wide, flat, and long expanse, i.e. all beings, are, in the view of Hadrat Muhyiddîn-i-'Arabî, and also according to his followers, (in the aggregate,) a single being that exists in the outside. And this single being (according to them) is Allâhu ta'âlâ Himself. The Kâinât, they say, is the appearance of this single being. They call this being **zâhir-i-wujûd**. They say that the various images that are in the knowledge Allâhu ta'âlâ have been reflected on this single being and appear in it in various shapes. They call these shapes in knowledge **bâtin-i-wujûd** and **a'yân-i-thâbita**. They say, "That being, which is single and simple, is being imagined as wide, long, and extansive shapes. The various shapes seen by all people, learned and unlearned ones alike, are Allâhu ta'âlâ. Unlearned people suppose these appearances are the 'âlam. The fact, however, is that the 'âlam have never gone out of the 'ilm-i-ilâhî (knowledge of Allâhu ta'âlâ). They do not exist in the outside. The 'âlam, which exist in knowledge in various shapes and images, have been reflected on the wujûd-i-ilâhî, which is like a mirror, and have appeared in the outside. Ignorant people suppose that these appearances are the 'âlam themselves." Molla 'Abd-ur-Rahmân Jâmî ''alaih-ir-rahma' expresses this as follows:

Of old we have divided creatures
Into many various classes.

Now we have understood perfectly:
All are one. That's Dhât-i-ilâhî!

I the faqîr, [i.e. Imâm-i-Rabbânî,] have had the following kashf and belief: All these things that appear are not existences; they are wahms (fancies). Allâhu ta'âlâ has created these various creatures of His at the **martaba-i-wahm** (level of fancy, imagination). They all stay in various shapes at that level. Everything that is seen or heard or known is a creature. Most of the wayfarers of Tasawwuf have supposed that these things are the wâjib, [i.e. Allâhu ta'âlâ Himself.] They have looked on them as one real existence. Yet they are all 'âlam, creatures. Allâhu ta'âlâ is beyond the beyonds.

We can never see or know Him. He cannot be known by way of kashf and shuhûd. A Persian couplet in English:

How can a creature ever know Him?
How can a mirror ever show Him?

It is only Allâhu ta'âlâ who exists in the outside. All creatures exist at the level of wahm (fancy, imagination); they are the appearance of His Power. The level of wahm is the image and appearance of the level of real existence. Since the level of wahm is the image of the level of the existence in the outside, it is possible to call it **khârij** (existence in the outside). By the same token, it may be said to be mawjûd (existent), since it is the image of the wujûd (existence). Existences at the level of wahm, [i.e. creatures,] are **nafs-ul-emr**, like the existence in the outside, [i.e. Allâhu ta'âlâ.] [In other words, they are not a fancy or a thought; they themselves exist.] They have attributes, deeds. They will exist eternally. The **Mukhbir-i-sâdiq**, he who has always reported the truth, i.e. the blessed Prophet ''alaihis-salât-u-wa-s-salâm', has informed us that this is the case.

It requires careful consideration to judge which one of the two kashfs presented above is better in making tenzîh (or tanzîh) of Allâhu ta'âlâ, (i.e. in expressing that He is free from defect,) and more consistent with His **Attributes of Ulûhiyyat**. We should listen to reason to see well which one has more to do with the beginning and the middle of the path being followed and which one would better suit the end of the path. I the faqîr had been believing as they had for years. I had been undergoing astounding hâls and curious mushâhadas agreeable with that belief. I had been relishing many flavours at that grade. Thereafter, as a kindness of Allâhu ta'âlâ, it was realized that none of the things being seen and known was Him. All those things would have to be annihilated. As another kindness of Jenâb-i-Haqq, they all disappeared by themselves. Thus the bâtil (wrong) that had been supposed to be Haqq ceased to exist. Love of the Ghayb (Unknown) was attained. The mawhûm (fancied) was separated from the mawjûd (existent). The Qadîm (eternal) was purified from the hâdith (not eternal).

38 – SECOND VOLUME, FIFTIETH LETTER

This letter was written for Mirzâ Shems-ad-dîn. It explains that Islam has a sûrat (outer appearance) and a haqîqat (inner, true essence), and that Islam has to be followed and obeyed both at the beginning and at the end of the progress in Tasawwuf:

Hamd be to Allâhu ta'âlâ! Salâm be to His slaves whom He has chosen and loved! Islam has an outward appearance, and a haqîqat, i.e. true, inner essence. Islam's outward appearance (sûrat) is to have belief in Allâhu ta'âlâ and in His Rasûl (Messenger) and in the teachings that this Rasûl has brought from Him, and to adapt oneself to the rules and principles of Islam. [**Islam** means (a system of) rules, principles, commandments, and prohibitions. To adapt oneself to those principles and rules means to perform the commandments and avoid the prohibitions.] Man's nafs-i-ammâra refuses to have îmân (belief) and to adapt itself to the sûrat of Islam. This refusal is inherent in its creation. Therefore the îmân (belief) of people who have adapted themselves to the sûrat (outward appearance) of Islam is the sûrat (outward appearance) of îmân. In other words, it is îmân in appearance. The acts of worship that they perform, such as namâz, fasting, and all the others, are the sûrats of the (true) acts of worship. That is, they are worship in appearance. For, when the word 'man' is used 'man's nafs' is meant. When any person says, "**I**," they mean 'their nafs'. As a person performs an act of worship, their nafs is in a state of kufr (denial of Islam). Their nafs denies the fact that what they have doing is a proper act. Can such a person have true and proper îmân and perform their acts of worship properly? Allâhu ta'âlâ, being so merciful and compassionate, kindly accepts the sûrats, appearances of îmân and worship as if they were true îmân and proper worship. He promises and gives the glad tidings that He will put such slaves of His into Paradise. Allâhu ta'âlâ loves Paradise and His slaves who are in Paradise. He is pleased with them. Because Allâhu ta'âlâ has endless kindness, He has accepted only the heart's confirmation and belief as îmân. He has not enjoined that the nafs also should understand and have îmân. Be that as it may, Paradise also has an outer appearance as well as a haqîqat (true inner essence). Those who have attained only the sûrat of Islam in the world will attain and enjoy only the sûrat of Paradise in the Hereafter. People who have attained the haqîqat of Islam in the world will also attain the haqîqat of Paradise in the Hereafter.

People who attain only the sûrat and (those who attain) only the haqîqat of Paradise will be relishing different flavours although they will be eating the same fruit in its Garden. Rasûlullah's blessed wives are Believers' mothers and they will be with Rasûlullah; yet the flavours and tastes they will be enjoying will differ. If the flavour they will be relishing were the same, they would necessarily be higher than all other people ''alaihinna-s-salâtu wa-s-salâm wa ridwânullâhi ta'âlâ 'alaihinna'. Likewise, wife of every person who is higher would be higher as well. For, wives and husbands will be together in Paradise. Those who have adapted themselves to the sûrat of Islam will be safe against torment and attain eternal happiness in the Hereafter. Likewise, there are two grades of (wilâyat, i.e. being a Walî,) Awliyâ: **Wilâyat-i-'âmma**; and **Wilâyat-i-khâssa**, i.e. the Wilâyat of chosen people. Those who have adapted themselves only to the sûrat of Islam will attain the Wilâyat-i-'âmma. A widely-known âyat-i-kerîma purports: "**Allâhu ta'âlâ is the walî** (guardian) **of people who have îmân**."

People who have attained the sûrat of Islam, i.e. those who have attained the Wilâyat-i-'âmma and thereby love of Allâhu ta'âlâ, may progress in a path of Tarîqat, i.e. in Tasawwuf, and thereby attain Wilâyat-i-khâssa. A Muslim who progresses in one of those paths is called a **sâlik**. The sâlik's nafs slowly frees itself from being a nafs-i-ammâra and attains itmi'nân and ease. Its state of excessive rebelliousness evanesces. It should be known well that a sâlik who endeavours to attain the Wilâyat-i-khâssa has to be in a constant state of obedience to the sûrat of Islam. The **Dhikr-i-ilâhî**, the most important duty throughout the progress in Tasawwuf, is one of Islam's commandments. Also necessary during the course is to avoid Islam's prohibitions. Performing the (acts of worship that are) farz will facilitate the sâlik's progress. Islam commands to look for a guide, a scholar who knows Tasawwuf well, so that he will lead the sâlik by the hand. For, it is declared in Mâida Sûra: "**Look for a means for attaining Him**!" It is stated as follows in hadîth-i-sherîfs quoted in the book entitled **Kunûz-ud-deqâiq**: "**Scholars are Prophets' inheritors**": "**The Awliyâ are such people that when They are seen Allah will be remembered**"; "**Everything has a birthplace. The birthplace of taqwâ is the hearts of 'ârifs**"; "**Knowledge of bâtin is one of the secrets of Allâhu ta'âlâ**!"; "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would pray through the poor ones of Muslims"; "**It is** (an act of) **worship to look at a scholar's face**"; "**They are such people**

that those who are with them will never become shaqî!"; "**Be respectful towards the scholars of my Ummat! For, they are the stars of the earth**"; "**Allah has such slaves that if they swear an oath on something Allah will create that thing**"; "**It is** (an act of) **worship to be among scholars**"; "**A scholar among his disciples is like a Prophet among his Ummat**"; "**Death of a scholar is a loss greater than deaths of all the people living in a city**"; "**People who hold the highest grade are those who make dhikr of Allâhu ta'âlâ**"; "**The most valuable people are scholars among the Believers**"; "**Dhikring is better than performing a nâfila** (supererogatory) **fast**"; "**Symptom of love of Allah is making dhikr of Him very much**"; "Rasûlullah would make very much dhikr of Allâhu ta'âlâ"; "**A person will make dhikr of his beloved one very much**".]

As is seen, attaining the haqîqat of Islam definitely requires adapting yourself to the sûrat of Islam. For, all the kamâlât (perfections) of Wilâyat and Nubuwwat (Prophethood) have been established on the sûrat of Islam. A person who adapts himself only to the sûrat of Islam will attain the kamâlât of Wilâyat. And a person who adapts himself both to the sûrat and to the haqîqat of Islam will attain also the kamâlât of Nubuwwa. Later ahead we will, inshâ-Allah, provide more clarification for this subject.

Attaining Wilâyat is achievable by endeavouring along a path of Tasawwuf. For attaining Wilâyat, i.e. for becoming a Walî, it is necessary to expel the mâ-siwâ from your heart. The **mâ-siwâ** are things other than Allah. That is, they are creatures, all of them. When all the mâ-siwâ are wiped out from the heart's eye as a kindness and favour from Allâhu ta'âlâ, so that even their names become forgotten, the grade attained has been termed **Fanâ**. The **seyr-i-il-Allah** has been completed now. Thereafter, effort will be made to attain the grade of **ithbât**, which is (also) called **seyr-i-fillah**. At this grade only the heart remembers Allâhu ta'âlâ. This grade is called **Baqâ** or **Haqîqat**. Grade of Baqâ is the end of Wilâyat. The sâlik who has attained the grade of Fanâ, in the former, and the grade of Baqâ, in Haqîqat, has attained Wilâyat and become a Walî. His nafs-i-ammâra has become mutmainna and saved from unbelief and denial; it is now pleased with its Rabb (Allâhu ta'âlâ), and its Rabb in turn is pleased with it. The wickedness and excessiveness in its creation are gone. Great superiors of Tasawwuf 'qaddas-Allâhu ta'âlâ esrârahum-ul'azîz' are said to have said that a nafs that has attained itmî'nân, (i.e. one that has become mutmainna,) has not become safe against excessiveness. A Persian couplet in English:

“Mutmainna as a nafs may have become,
Its wickedness won’t altogether be gone,”

they have said, and added, that it is the jihâd carried on against the nafs that is meant by the expression ‘great jihâd’ used in the hadîth-i-sherîf, “**We are back from the lesser jihâd, and we are going to start the great jihâd**,” which the blessed Prophet uttered upon returning from a ghazâ (holy war). According to the kashf revealed to me the faqîr and to my conscientious understanding, those great people and I differ on this matter. Once the nafs has attained itmî’nân there will be, I find, no longer any excessiveness left in it. I see that it will be perfectly obedient to Islam. So much so that the nafs, like the heart that has become totally oblivious to the mâ-siwâ, will attain a state wherein it will see and know nothing but Allâhu ta’âlâ. It will no longer have any ambitions to occupy a position, nor will it ever rejoice over obtaining something. How could it ever be possible for it to disobey Islam or to be excessive or rampant? If they called its swerving as much as a hair’s breadth from Islam before having attained itmî’nân ‘excessiveness’ or ‘rampancy’, they would be approved for having said so. Yet it would be out of the question for it to disobey Islam or be excessive or rampant after having attained itmî’nân. This faqîr [Hadrat Imâm Rabbânî means himself] made an in-depth study of the matter. I strove very hard to solve the enigma. Once the nafs has attained itmî’nân, excessiveness or rampancy as much as a hair’s breadth becomes impossible for it. It has thoroughly surrendered itself to Islam, and all its wickedness is gone. It has annihilated itself for the grace of its Owner. It is out of the question for such a nafs to disobey Islam. When the nafs is pleased with Allâhu ta’âlâ and Allâhu ta’âlâ is pleased with it, how can it ever be rampant? Someone rampant will not be pleased with. Can a nafs with whom Allâhu ta’âlâ is pleased ever do something to displease Him?

The expression, ‘**great jihâd (jihâd-i-ekber)**’, used in the hadîth-i-sherîf (quoted above), to the understanding of this faqîr, may be the jihâd carried on against the body. For, the human body has been made of four different and irreconcilable substances. Each and every one of these substances has wishes different from those of the other three, and what its nature feels aversion towards polarly differs from the dislikes of the other three. Allâhu ta’âlâ, alone, knows the truth of everything. Man’s sensuous desires originate from its body. His wrath and dislikes, as well, originate from his body. Animals do not have **nafs-i-nâtiqa**. They, too, have

lust, anger, greed, and jealously. With mankind, this jihâd will never come to an end. The nafs's attaining itmî'nân will not put an end to this jihâd. Nor will this jihâd come to an end when the heart attains the grade of Wilâyat. This jihâd in man supplies various benefits. It is thereby that the human body becomes cleansed and high grades in the Hereafter are attained. In worldly life the body is dependent on the heart. In the Hereafter the roles become exchanged, and the heart becomes dependent on the body. When man dies there starts his life in the Hereafter, and this jihâd comes to an end.

When the nafs attains itmî'nân as a kindness and favour of Allâhu ta'âlâ, it will become honoured with obedience to Islam, attain **Islâm-i-haqîqî** and the haqîqat (true, inner essence) of îmân. Every act done thereafter will be (done in) the haqîqat of Islam. When namâz is performed, it will be the haqîqat of namâz performed. When a fasting is observed, it will be the haqîqat of fasting observed. When hajj is performed it will be the haqîqat of hajj performed. This rule applies to obedience to all the other rules of Islam. As is seen, haqîqat through the first way is a passage between the sûrat of Islam and the haqîqat of Islam. Unless one is honoured with Wilâyat-i-khâssa, one will not be free from Islâm-i-mejâzî (metaphorical Islam) and attain Islâm-i-haqîqî (true, real Islam). [Islâm-i-mejâzî is to adapt oneself to the sûrat (appearance) of Islam, and Islâm-i-haqîqî is to become a real Muslim.] If a Muslim, as a gift from Allâhu ta'âlâ, attains the haqîqat (truth, true inner essence) of Islam and becomes honoured with Islâm-i-haqîqî, he may attain the grade called **kamâlât-i-Nubuwwa** by adapting himself fully to Prophets and becoming an inheritor of those Great People. He may plentifully avail himself of the blessings of that high grade. As the sûrat (outer appearance) of Islam is a blessed tree yielding the fuits of the kamâlât-i-Wilâyat, likewise the kamâlât of Nubuwwa are the fruits of the haqîqat of Islam which is like a blessed tree. The kamâlât of Wilâyat are the fruits yielded by the sûrat of Islam, whereas the kamâlât of Nubuwwa are the fruits yielded by the haqîqat of that sûrat. Hence, whereas the kamâlât of Wilâyat are the sûrats of the kamâlât of Prophethood (Nubuwwat), the kamâlât of Prophethood are the haqîqat of those sûrats.

It should be understood well that it is on account of the nafs that the sûrat of Islam differs from the haqîqat of Islam. The nafs-i-ammâra of a person who has attained the sûrat of Islam retains its excessive behaviour and denial. When Islam's haqîqat is

attained, the nafs becomes mutmainna and becomes honoured with being a Muslim. By the same token, the diffence between the **kamâlât-i-Wilâyat**, which are like sûrats (appearances), and the **kamâlât-i-Nubuwwat**, which are like the haqîqats of those sûrats, originates from the (human) body. At the grade of Wilâyat the four different component substances making up the body retain their wishes and excessive behaviours. For instance, the energy, the power in the body of a Walî whose nafs has attained itmî'nân, carries on with its claim to be good and superior. Earthen substances maintain their wish to foster vices. The liquid and gaseous substances persevere with their physical and chemical properties and reactions. When the grade of the kamâlât-i-Nubuwwat is attained, all the substances in the body attain a state of equilibrium, so that they no longer have any traits of excessiveness and harmfulness. Rasûlullah's ''alaihi wa âlihis-salâtu wa-s-salâm' blessed utterance, "**My Satan has become a Muslim**, that is, he has surrendered," may have been intended to inform about this state of equilibrium. For, devils exist inside of man as well as outside of him. The devil inside of man is the excess of his power and energy. An increase in man's energy begets pride and arrogance in him. And it is this trait of arrogance that is the basest of all wicked traits. Surrender on the part of the energy, and thereby its attaining salvation, wipes out this wicked trait from him.

Once a Walî has attained the **kamâlât-i-Nubuwwat**, both his heart and his nafs have attained itmî'nân. At the same time three different substances in his body and his energy have attained a state of equilibrium. In Wilâyat, however, partly only has the nafs attained itmî'nân, although it has been perfectly accomplished by the heart. We have said, "partly," about the itmî'nân of the nafs, which means, "more or less." For, perfect attainment of itmî'nân on the part of the nafs is realized in the aftermath of the state of equilibrium in the substances making up the body. It is by reason of this actuality that those great people have expressed their fears that when the substances in the bodies of people who have attained Wilâyat do not attain a state of equilibrium the nafs that has attained itmî'nân may resume its former (wicked) traits. Once the components of the body have attained a state of equilibrium it will never lapse back into its former state. As is seen, arguments on whether or not the nafs will return to its former vices are symptomatic of different viewpoints. Each and every Walî has made a statement reflecting the grade they have occupied.

Question: After the substances of the body have reached a state of equilibrium, so that they have no longer any traits disagreeable with Islam, how is a jihâd against them to be carried on? Since a jihâd against the nafs is no more carried on after it has become mutmainna, won’t it likewise be unnecessary to make jihâd against these substances?

Answer: The nafs’s becoming mutmainna and the state of equilibrium attained by the substances of the body are unlike each other. When the nafs becomes mutmainna it becomes almost non-existent. As the five latîfas from the ’âlam-i-emr almost cease to exist, so does the nafs. Because the substances making up the body have to obey the rules of Islam as long as they stay in the world, they have nothing to do with ‘sekr’ and ‘istihlâk’. Something that has undergone ‘istihlâk’, i.e. that does not have a self any longer, can no longer disobey the commandment or behave excessively. On the other hand, something that is still in the state of ‘sahw’, i.e. that is still in its senses, consciousness, sobriety, may behave in a manner disagreeable with the commandments. Such behaviour, which is not disagreeable with all the commandments, is of a variety of benefits. Under the kind and magnanimous protection of Allâhu ta’âlâ, this misbehaviour involves omitting only a few acts of mustahab, going no further. For that matter, jihâd is applicable against the substances of body that have attained a state of equilibrium. In contrast, jihâd against the nafs that has become mutmainna is not permissible. I explained these pieces of information with more detail in the first volume of Maktûbât, [the hundred and sixtieth letter,] which I wrote for my eldest son [Muhammad Sâdîq ‘rahmatullâhi ta’âlâ ’alaih’, (1000, Serhend – 1025 [1616 A.D.] of plague, the same place). Please see that letter if there are any unclear points!

When, as a kindness and favour from Allâhu ta’âlâ, the grades of the **kamâlât-i-Nubuwwat**, which are the results and the fruits of the haqîqat of Islam, are transcended, progress is not achievable by endeavouring and adapting yourself to Islam. Anything attained at those grades is dependent only on a kindness and favour on the part of Allâhu ta’âlâ, the most merciful. Îmân and knowledge perform no function at these grades. All the gains are sheer kindness and grace of Allâhu ta’âlâ. These grades are very much higher and very much wider than the former grades. The nûrs that illuminate them are so resplendent that the likes of them do not exist in the former grades. These grades have been given only to those Prophets who are called **Ulul’azm** ‘’alaihim-us-salawât-u-wa-t-teslîmât’. Also blessed with them are the very few

chosen ones of their perfectly compliant followers.

Islam is the basis of all these high grades. It is the capital of all gains. Regardless of the number of the branches that a tree shoots out, and no matter how high a wall rises and how tall the buildings it carries, they cannot do without roots and foundations. They will always need roots and foundations. The stroyes of an apartment building, regardless of the height of the floor, always need the ones beneath them. None of the floors can exempt itself from needing the lower floors. If one of the storeys is unsafe, all the upper storeys will be unsafe, too. One of them collapses, the uppers ones also will collapse. By the same token, Islam is necessary, always and at every grade. Regardless of a person's level, he, like anyone else, always needs Islam. If Allâhu ta'âlâ favours a slave of His and he is promoted to a higher grade, what is attained will be the fruits of (special) love, rather than a special favour. This very high level of this grade has been reserved for Muhammad ''alaihis-salâm', the final Prophet ''alaihi wa 'alaihim wa 'alâ Âl-i-kullin-is-salawât-u-wa-t-teslîmât-u-wa-t-tehiyyât-u-wa-l-berekât'. Of those who fully adapt themselves to that exalted Prophet and follow in his footsteps, they choose a few and honour them with this blessing. [That highest grade appear in the shape of a villa in the 'âlam-i-mithâl.] The villa looks very tall. Abû Bakr as-Siddîq, a perfect follower of that highest Prophet, appears in the villa, as the (spiritual) inheritor of the Propet. Hadrat 'Umar-ul-Fârûq also has been honoured with that blessing. Also, Hadrat Khadîja and Hadrat 'Âisha, two of the Blessed Mothers of all Believers, appear in that villa owing to the conjugal tie (attaching them to the cause of the entire creation) 'radiy-Allâh ta'âlâ 'anhum ajma'în'. Allâhu ta'âlâ, alone, knows the truth of everything. Yâ Rabbî! Please have mercy on us! Please bless us with the right way! My valuable brother Shaikh 'Abd-ul-Hayy, owner of ma'rifats, has been attending (our) sohbat for years. He is leaving for his homeland now. He has been given mastery of places thereabouts, which in turn necessitates a few lines whereby to inform you about it. The Ahlullah, [i.e. men of Allah, i.e. Awliyâ,] are a great blessing for the people of any place where they happen to be. They are great good news for their guidance to happiness. How lucky for those who know them and understand them!

[Imâm Rabbânî 'rahmatullâhi 'alaih' states as follows in the ninety-seventh (97) letter of the first volume (of his great work entitled Maktûbât): "Man's creation has been intended for worship. And worship has been intended for attaining yaqîn, i.e.

true îmân. The word ‘**hattâ**’ in the last âyat-i-kerîma of Hijr Sûra means, in all probability, ‘for’. Îmân obtained before performing acts of worship is, in a way, an image of îmân. Worshipping will produce true îmân. **Wilâyat**, i.e. being (a Walî or) Awliyâ, means Fanâ and Baqâ. Fanâ means ‘eviction of things disliked by Allâhu ta’âlâ from the heart; the heart’s no longer containing them’. Baqâ means ‘the heart’s containing things that Allâhu ta’âlâ likes and approves of’.” Worship means to adapt oneself to the way, sunnat, of the Messenger of Allah. This way is termed **Islam**. Adapting oneself to Islam entails having îmân as taught by the scholars of Ahl as-sunnat, doing the commandments of Allâhu ta’âlâ, and avoiding the harâms and bid’ats. The worst one of the harâms is (violation of) a qul’s (human being’s) right(s). State officials should take utmost care to avoid this catasrophe. They should administer justice, avoid being duped by the British villains, who are Islam’s arch enemies, avoid indulging into pleasures at times of peace, provide the weaponry possessed by the enemy, and educate the people in areas such as medicine, trade, agriculture, arts, and warfare. These things are learned from a true scholar. That scholar is called a **murshid**. A murshid must be found and these things must be learned from him. If a murshid cannot be found, they must be learned from a murshid’s books. A murhid’s sohbat, or books, is the greatest blessing. It is the cause of eternal happiness. One loves this cause very much. A widely-known hadîth-i-sherîf reads: “**Loving the benefactor is congenital in the human nature**.” The more a person loves their murshid the more fayz will they receive from the murshid’s heart. They will attain the grade of Fanâ and improve to a state wherein they will be performing their acts of worship with ikhlâs. All they do will be dhikr. One will attain the grade of Fanâ by dhikring through one’s heart as well; yet Fanâ will be attained more rapidly by way of the fayz coming into one’s heart.]

39 – THIRD VOLUME, HUNDRED AND TWENTY-FIRST LETTER

This letter, written for Mirzâ Husâm-ad-dîn Ahmad, expatiates about some of the subtle pieces of information provided in the eighty-seventh letter of the third volume of Maktûbât:

Hamd (praise and gratitude) be to Allâhu ta’âlâ, and salâm (salutations, greetings, and salvation in both worlds) to His quls (born slaves, human creatures) whom He has chosen! I have been

honoured by reading the valuable letter which you mercifully and compasionately sent to this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz'.] You say, "One of our superiors being here objects to some of the passages contained in the letter which you wrote as you were in Ajmer. Please explain them!" The passages that appear to be doubtful have been mentioned also by a few other people beloved to us. With the help of Allâhu ta'âlâ I am writing a few preambles for the solution of those doubts. May Allâhu ta'âlâ show us all the right way!

My dear sir! The treks of Tasawwuf termed **seyr-i-murâdî** and **seyr-i-murîdî** are treks which the wayfarers sense with their consciences and hearts. They are not among things about which others are to be informed and convinced. Nor is it necessary to adduce evidence to prove the statements (made to claim them). Nevertheless, if a congenitally keen-sighted and discerning person studies another person who claims (to have progressed in) such treks, and observes his barakats, learnings, and ma'rifats, he will immediately understand that he has progressed and attained high grades through one of the paths that he calls the **seyr-i-murâdî**. He will not expect him to prove his claim or to adduce evidence. It is like that a discerning person who observes the moon's rising and setting places on the horison and the phases it undergoes will conclude that the light it reflects is from the sun. For those who are not keen-sighted and discerning, observing and studying this much will not be prima facie evidence. I was in the initial stages yet when my master Hadrat Khwâja Bâqî Billah stated that the progress this faqîr was making was **seyr-i-murâdî**. Some of our brothers being there (now) heard this good news. My blessed master said also that the state I was in would fit in with the following two couplets from Mesnevî (or Mathnavî) translated into English:

Secret is the love felt by the beloved ones;
Yet the lover's love's loud; like a drum it sounds.
Whereas love saddens lovers, and it melts them,
With the beloved: it feeds and pleases them.

Those who attain through the seyr-i-murâdî attain by way of the **râh-i-ijtibâ**, [i.e. path for the chosen.] This path is the one through which Prophets progressed ''alaihim-us-salawât-u-wa-t-teslîmât'. The blesed author of the book entitled **'Awârif-ul-ma'ârif**, [Shihâb-ud-dîn Suhrawardî, 539 [1145 A.D.] – 632 [1234], Baghdâd,)] 'quddisa sirruh', explicates this as he deals with the **Majzûb-i-sâlik** and the **Salik-i-majzûb**. He calls the second path

the **râh-i-murîdân** and the seyr-i-murâdî the **râh-i-ijtibâ**. An âyat-i-kerîma in the **Shûra Sûra** purports: "**Allâhu ta'âlâ choses anyone He likes for Himself, and for those who wish to attain Him, He shows the way that will make them attain Him**." Yes. The path termed râh-i-ijtibâ is, in essence, a path reserved for Prophets ''alaihim-us-salawât-u-wa-t-teslîmât'. As the excellent followers among their Ummats are blessed with shares from the kamâlât (perfections) reserved for them, likewise they are blessed with a share from this, too. As a matter of fact, the path called 'ijtibâ' is not a blessing that has been 'reserved only for Prophets ''alaihim-us-salawât-u-wa-t-teslîmât' and not to be given to anyone of their Ummats'. Nothing to that effect has been heard of.

My dear sir! The sâlik's receiving fayz through Rasûlullah ''alaihi wa 'alâ Âlihis-salât-u-wa-s-salâm' continues until the haqîqat of that sâlik, who is **Muhammadî-meshreb**, unites with the **Haqîqat-i-Muhammadî**. When this haqîqat unites with that haqîqat as a fruit of a perfect obedience to Rasûlullah or as a special kindness and favour from Allâhu ta'âlâ, which may be attained at the grades of 'uruj (ascent), Rasûlullah will no longer serve as a medium. For, something will serve as a medium or a means for something else as long as the two things are different from each other. When the two things unite, such things as serving as a means for each other and screening or being screened by each other will no longer be thinkable. When the two things unite with each other, all their doings will be common. As long as the sâlik remains dependent and imitating, their doings will differ, like the transactions between a servant and his master.

Now let us explain the expression, "... the haqîqat of the sâlik unites with the Haqîqat-i-Muhammadî 'sall-Allâhu ta'âlâ 'alaihi wa sallam' ": The **Haqîqat-i-Muhammadî** ''alaihi wa 'alâ âlihi-s-salât-u-wa-s-salâm' is an accumulation of all haqîqats. Therefore, this haqîqat is also called the **Haqîqat-ul-haqâiq**. Others' haqîqats are, as if, parts of this haqîqat. The haqîqat of a sâlik who is Muhammad-il-meshreb is a part from that haqîqat and is of its nature. The haqîqat of a sâlik who is not Muhammad-il-meshreb is a part from that haqîqat, too; yet it is of a different nature. As a sâlik of this nature makes 'uruj, i.e. ascends, if his haqîqat should unite with the Haqîqat-i-Muhammadî, first it unites with the haqîqat of another Prophet, who has the same traits as his in his nature (meshreb). He becomes a share holder in the kamâlât possessed by that Prophet. Let us repeat at this point that this partnership is analogical to the transactional partnership between

a servant and his master. If that sâlik has perfectly adapted himself to Rasûlullah, (i.e. if he imitates that Messenger of Allah perfectly in performing Islam’s commandments, in avoiding its prohibitions, and in all the other acts of worship and good behaviour observed by the Best of Creation,) maybe, as a very special kindness from Allâhu ta’âlâ, there will arise in the haqîqat of that salîk an affection towards the haqîqat of Rasûlullah. That affection will develop into a yearning to unite with that haqîqat, and the two haqîqats unite with each other. This faqîr –Hadrat Imâm Rabbânî means himself– experienced this affection between the two haqîqats, which was a kindest blessing of Allâhu ta’âlâ. So overwhelmingly suffused was I with that affection that I remember saying, “I love Allâhu ta’âlâ because He is the Rabb (Allah, Creator) of Muhammad ’alaihis-salâm.” Meyân Shaikh Tâj and others were surprised. I expect that you will remember it. The two haqîqats cannot unite unless such excessive affection is experienced. It is such a great blessing of Allâhu ta’âlâ that He will bestow it upon anyone He chooses. Allâhu ta’âlâ is the owner of many a blessing.

Now I am explaining Rasûlullah’s ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ serving as a medium for sâliks’ receiving fayz. Listen well! During the progress along the path called **jadhba** a medium, a means is unnecessary because Allâhu ta’âlâ pulls along and is ravishingly kind to the devotee (tâlib). Along the path called **sulûk**, however, a medium is needed, since the devotee is endeavouring to progress. Although a medium is not needed along the path called jadhba, completing the jadhba requires undergoing a process of sulûk. Sulûk means performances such as tawba and zuhd and other certain things. In other words, it means to adapt oneself to Islam. Jadhba without sulûk is incomplete and unfinished. I saw quite a number of people with jadhba among Hindus, mulhids, and other disbelievers and heretics. Yet, since those people have not adapted themselves to the owner of Islam, their jadhba is flawed and corrupt. Their jadhba has been a mere appearance.

Question: Attaining jadhba requires having been chosen and liked; to a slight degree, at least. How on earth could disbelievers attain jadhba, enemies of Allâhu ta’âlâ as they are?

Answer: The haqîqats of some disbelievers may be possessed of a certain amount of affection, as a result of which they may have attained some jadhba. However, because they have not adapted themselves to the owner of Islam ‘sall-Allâhu ta’âlâ ’alaihi wa

sallam’, that jadhba of theirs is doomed to perish. It is their chance that they miss. That jadhba of theirs will be evidence against them, for they will be cross-examined on account of it, too. They will be accused of having missed it because of nescience and obstinacy. Allâhu ta’âlâ is never cruel to any of His slaves. They are being cruel to themselves. Those who pratise sulûk along the path of jadhba, i.e. who attain by striving to imitate the owner of Islam, attain without any means or curtains in between. To this effect is the statement, “You would attain Allâhu ta’âlâ if you extended a rope down to the bottom of the sea!”, which means, “If you are pulled to Allâhu ta’âlâ and attain the most unknown grades there will be no means or curtains between you and Allâhu ta’âlâ.” Perhaps you will remember our master Hadrat Bâqî Billah ‘quddisa sirruh’ saying, “If it falls to a person’s lot to attain by way of ma’iyyat, i.e. by being with Allâhu ta’âlâ, he will attain without a means or a medium in between. Attaining by way of training and education, i.e. by sulûk, requires a medium, a means.” The way of ma’iyyat is one of the paths of jadhba. The hadîth-i-sherîf that reads, “**A person will be with the one he loves**,” supports our argument. As a matter of fact, when a person is with someone he loves, there will no longer be any means between them. Please pay attention to this point! Every fancy or appearance is somehow related to its original. There is never a curtain between them. If Allâhu ta’âlâ blesses, so that the fancy is pulled towards its original and attains also the blessing of imitating the owner of Islam, the fancy will attain its original. This attainment will take place without a means or a curtain in between. Since that original is one of the Names of Allâhu ta’âlâ, there is, for the same matter, not a means or a curtain between the Name and the Owner of the Name. Thereby, the fancy will attain the origin of its origin, i.e. the Owner of the Name. That means to say that there is not a means or a curtain for people who attain the Dhât-i-ilâhî, i.e. Allâhu ta’âlâ Himself, in a way called bîchûn, that is, in an unknown and incomprehensible manner. Since the Attributes of Allâhu ta’âlâ are not means or curtains for those who attain in that manner, could other things ever be curtains?

Question: The Attributes of Allâhu ta’âlâ are separate from Him. Then, how could it be the case that the Attributes could not be means or curtains for those who attain Allâhu ta’âlâ?

Answer: The sâlik’s origin is one of the Names of Allâhu ta’âlâ. The sâlik is the dhil (fancy), appearance of that Name. When the sâlik attains Allâhu ta’âlâ, there is not a means or a curtain

between him and the Dhât-i-ilâhî, (i.e. Allâhu ta'âlâ Himself.) For, there is not a curtain between a name and the owner of that name. Hence, the Attributes do not necessarily have to leave their medial position. I already explained this above, as I was describing how the haqîqat of the sâlik unites with the Haqîqat-i-Muhammadî. As well, I touched upon it as I was explaining how the fancy attained its origin.

An important note: The statement, "There is not a means or a media along the path of jadhba," should not be construed as, "It is not necessary for Rasûlullah ''alaihi wa 'alâ Âlihis-salât-u-wa-s-salâm' to serve as a medium for some people." Nor should it be supposed that those people will no longer have to adapt themselves to the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! An understanding of that sort would mean kufr and ilhâd and zindiqness and denial of his religion. Jadhba that exists without sulûk, i.e. without following Islam, will be defective and corrupt, and it will incur torture in disguise of a blessing. It will cause being called to account and being tormented in the Hereafter. Correct kashfs and open ilhâms (inspirations) have clearly shown that none of the ma'rifats of the paths of Tasawwuf is attainable without Rasûlullah 'sall-Allâhu' being a medium in between and without following him. For the beginners as well as for those who have attained the final grade, the fayz and barakat will not be obtained a whit unless that highest Prophet is obeyed and the remnants of the blessings that fell to his lot are gleaned. A Persian couplet in English:

Oh Sâdî! Progress along the way to felicity
Is attainable by Following Mustafâ only!

When the idiot named Plato saw the safâ (peace, enjoyment, ease) that his nafs attained after the austerities and mortifications he had been practising, he conjectured that it would be unnecessary to follow Prophets ''alaihim-us-salawât-u-wa-t-teslîmât'. He said, "We are cleansed people. We no longer need others to cleanse us." He was unable to realize that a state of safâ attained only by subjecting oneself to austerities was like copper gildid with gold or like poison covered with sugar. To purify gold alloyed with copper and to improve the nafs from the state of ammâra to the state of itmî'nân, it is necessary to follow Prophets ''alaihim-us-salawât-u-wa-t-teslîmât'. Allâhu ta'âlâ, the real physician and the true doctor, sent Prophets and their religions ''alaihim-us-salawât-u-wa-t-teslîmât' for the mission of

demolishing the nafs-i-ammâra and delivering it from its excessive state. He stated that for demolishing it, and perhaps for disciplining it, there was no other way than following those great people ‘’alaihim-us-salawât-u-wa-t-teslîmât’. Unless those great people ‘’alaihim-us-salawât-u-wa-t-teslîmât’ are obeyed, the number of austerities and mortifications multiplied by thousands will be a mere nothing in mitigating its state of ammâra as much as a hair’s breadth. On the contrary, they will cause its excessiveness to take a turn for the worse. The only medicine to cure its illness is Prophets’ religions ‘’alaihim-us-salawât-u-wa-t-tehiyyât’. Nothing else will save the nafs from ruination!

Jadhba needs sulûk. Jadhba without sulûk, whether before or after it, is useless and valueless. It is more valuable for the jadhba to precede the sulûk. In that case the sulûk will help the jadhba. The jadhba after the sulûk, on the other hand, will be a servant for the sulûk. The blessing of sulûk will make him attain the jadhba. Not so is the case with the jadhba’s being before. He is being pulled beforehand; he is being invited; he is a **murâd**. A sâlik whose sulûk takes place beforehand is a **tâlib**. Muhammad ‘’alaihis-salâm’ is the head of murâds and the leader of beloved ones. The invitation was extended to him first, and he was called before all others ‘’alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’. Others are being called along with him, as his dependants. Whether murâds or tâlibs, they are behind him. It was declared in a hadîth-i-qudsî: “**Had it not been for him, Allâhu ta’âlâ definitely would not have created the creatures or made His rubûbiyyat known**.” Because others are behind him and the invitation was extended to him alone, everybody needs him. It is through him that they attain fayz and barakats. Therefore, it would be correct to call all people his Âl (family) ‘’alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’. All people are behind him, and they cannot attain kamâl (perfection) without him in between. Since the existence of all is dependent on his existence, how can perfections that are the fruits of existence ever be attained without him being in between as the medium? Such should be the Darling of the Rabb of the entire creation ‘’alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’!

Please listen well! It has been understood by way of kashf that his being the Darling of Allâhu ta’âlâ ‘’alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’ is on account of his affection towards the Dhât-i-ilâhî (Person of Allâhu ta’âlâ). There is nothing, no attributes and no qualities and no honours mixed in between. It is the same kind of affection with which Allâhu ta’âlâ loves him. Not so is the case

with His loving His other born slaves (quls). He loves them on account of honours, attributes and qualities, or by way of Names and Attributes or, even, by way of the fancies of His Names and Attributes.

Let us make it clearer. Rasûlullah is a medium in either one of two manners: In the first manner, he is a curtain between the sâlik and the matlûb (desired, demanded, wished for). In the second manner the sâlik attaches himself to him, benefits from him as a means for himself, adapts himself to him, and thereby attains the matlûb. Both these manners of intermediation exist in the path of sulûk and before the haqîqat-i-Muhammadiyya is attained. The scholar who serves as a means in this path is a medium and a curtain for the sâlik's shuhûd. If, at the end of the path, the jadhba does not come for the rescue (of the sâlik) and the curtain does not disappear from between, a regrettable situation will arise. For, only the second manner of intermadiation exists in the path of jadhba and after the haqîqat-ul-haqâiq is attained. That is, the sâlik attaches himself and follows. Curtaining is not the case. In other words, the manner of being a curtain fulfills no function in attainments such as shuhûd and mushâhada and others.

Question: Would it not be an imperfection, a defect for Rasûlullah's ''alaihis-salât-u-wa-s-salâm' not being a medium, although in one sense only ''alaihi wa 'alâ Âlihis-salât-u-wa-s-salâm-u-wa-t-tehiyya'?

Answer: Rasûlullah's ''alaihis salât-u-wa-s-salâm' not being a medium in between is an indication of his perfection and superiority. It is not a sign of imperfection on his part. On the contrary, it would be a symptom of imperfection for him to be a medium in between. For, what is symptomatic of his kamâl (perfection) is (others') attaining the highest grades by adapting themselves to him, following him, and obeying him. And that, in turn, is when the one being followed is not in between. Not so is the case when he is in between. The shuhûd takes place without a curtain when the one being followed is not a medium. This is the highest one of the grades of kamâl. The shuhûd that takes place when he is a medium is with a curtain in between. As is seen, it is kamâl, superiority not to be a medium. And it is a defect, imperfection to be a medium. The serving person is following Him at every grade. By following Him he is getting a share from His blessings, which in turn shows the greatness of the one being served and the abudance of his honour. It is to that effect that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: "**The scholars of**

my Ummat are like the Israelite Prophets!” In the Hereafter as well, Allâhu ta’âlâ will be seen without a curtain in between. It was stated in a hadîth-i-sherîf: “**When a person starts performing a namâz the curtain between him and Allâhu ta’âlâ will go up**.” Therefore, the namâz is the Mi’râj of a Believer. The namâz’s being the Mi’râj culminates with those who have attained the highest grade in one of the paths of Tasawwuf. For, the curtain’s going up is exclusive to those who are at the highest grade. As is seen, the medium and the curtains disappear from between. This ma’rifat, a special kindness and favour from Allâhu ta’âlâ, is among the subtlest of the pieces of information imparted to this faqîr, [i.e. Imâm Rabbânî. A Persian couplet in English:

I am the soil whereon clouds in Spring
Are pure water in pellets sprinkling.

And how beautifully the following couplet has been expressed:

If the Shâh comes to the poor one’s door;
No surprise, oh, master; don’t you deplore!

Many of the superiors of Tasawwuf said that Rasûlullah would be in between, while quite a number of them said that he would not be. None of them explained why he said so. They did not enlarge on which one of the two cases must be taken as perfection and which one must be construed as imperfection. Scholars of the zâhir said that the case of the medium’s not being in between would be a state of disbelief, while it is, in actual fact, an immaculate state of îmân (correct belief). According to them, a person who said that Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ would not be a medium, would become a heretic, a miscreant. They supposed that the case of there being a medium in between was the culmination of îmân and looked on people who said so as kâmil (mature, perfect) people. The fact, however, is that Rasûlullah’s not being a medium indicates a perfect obedience to him. In contrast, his being a medium signifies a shortcoming in following him. We explained earlier in the text that it is the case. Those people failed to penetrate the essence of the matter. An âyat-i-kerîma in the Yûnus Sûra purports: “**They deny because perhaps they do not understand. They have failed to penetrate the essence of what he said. Their predecessors denied in the same wise**.”

My dear sir! The word ‘**uwaysî**’, which is used by experts of Tasawwuf, does not mean ‘(person) who does not have a master

(educator)’. For, ‘uwaysî’ means that the souls of the Awliyâ have contributed to his education. Khwâja (’Ubeydullah) ‘quddisa sirruh’, (806, Tashkend – 895 [1490 A.D.], Samarkand,) although he already had a master, [for he had been educated in the service and under the supervision of Mawlânâ Ya’qûb Charkhî ‘quddisa sirruh’, (d. 851 [1447 A.D.]),] was called ‘uwaysî’ because he received help also from the blessed soul of Bahâ-ud-dîn Bukhârî ‘quddisa sirruh’, (718 [1318 A.D.], Qasr-i-’ârifân, Bukhâra – 781 [1389], the same place.) Likewise, Sayyid Emir Ghilâl ‘quddisa sirruh’, (d. 772 [1370 A.D.], Bukhâra,) was the master (educator) of Muhammad Bahâ-ud-dîn (Bukhârî). However, because the latter reaped benefits also from the blessed soul of Khwâja ’Abd-ul-Khâliq Ghonjduwânî ‘rahmatullâhi ta’âlâ ’alaih’, (d. 575 [1180 A.D.], Gonjduwân, Bukhâra,) he was called ‘uwaysî’. When a person says that he has had a master and that he is ‘uwaysî’ at the same time, it would be an appalling act of injustice to accuse him for having ‘denied his master’.

[Hadrat ’Abdullah Dahlawî, (1158 [1744 A.D.], Punjab – 1240 [1824], Delhî,) states as follows in the eighty-seventh page of his book entitled **Durr-ul-me’ârif**: To be an ‘uwaysî’ to (the blessed soul of) Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ or to any one of the Awliyâ, (and thereby to receive fayz from them,) all you have to do is perform two rak’ats of namâz once daily at a secluded place, say the Fâtiha Sûra once, send the thawâb (that you will be given for these acts of worship) as a gift to his soul, and thereafter sit for a while, meditating on his blessed soul. In a few days’ time you will be his ‘uwaysî’. The booklet entitled **Huwalghanî** was printed and appended to the book **Maqâmât-i-Mazhariyya** in India. In that booklet Hadrat Abdullah Dahlawî is quoted to have said: “A person who wants to be an ‘uwaysî’ to Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ should, after performing the night prayer, imagine himself holding both the blessed hands of the Messenger of Allah and say to him: Yâ Rasûlullah (Oh, the Messenger of Allah)! I pay homage to thee in five things. They are: Saying Kalima-i-shehâdat, performing namâz, paying zakât, fasting in the month of Ramadân, and, for a person who can (both physically and financially) afford the journey, going on hajj. (These five acts of worship are explained in full detail throughout the fascicles of **Endless Bliss**.) He will attain this wish of his after doing so for a few days running. To be an ‘uwaysî’ to a Walî, one should perform two rak’ats of namâz at a secluded place, send the thawâb as a gift to that Walî’s blessed soul, and wait, meditating on that Walî’s

blessed soul.” He will definitely become an ‘uwaysî’ to that Walî as long as he is a Believer adhering to the credal tenets of Ahl as-sunnat and a Muslim obedient to (Islamic rules and principles called) the Ahkâm-i-islâmiyya. It is stated as follows in the thirty-eighth letter of the second volume of the book entitled **Maktûbât-i-Ma’thûmiyya**, (written by Muhammad Ma’thûm Fârûqî ‘rahmatullâhi ta’âlâ ’alaih’:) “The most formidable obstacle to prevent man from attaining the grace of Allâhu ta’âlâ is his own nafs. That (obstacle called) ‘nafs’ is not surmountable by reading books or listening (to books being read). Sohbat with an insân-i-kâmil is required. If that sohbat does not fall to one’s lot, then what one should do is to attach one’s heart to that blessed person from afar, and love him very much; in that case the fayz and barakats in that blessed person’s heart will flow into one’s heart, varying directly as the depth of the affection in one’s heart, and thereby one will attain kamâl. A hadîth-i-sherîf reads: “**One will be with the person one loves**.”]

My dear sir; ’Abd-ul-Bâqî means a qul, a born slave of Allâhu ta’âlâ, Who is Bâqî. (In that context) it has not been uttered as a man’s name. Although the word in question has been being used as a name for men, and my Murshid, (namely Muhammad Bâqî-billâh ‘quddisa sirruh,) is a qul, a born slave of Allâhu ta’âlâ, what has been meant is, “It is Allâhu ta’âlâ, who is Bâqî, who disciplined and educated me.” How on earth could changing the name and thereby behaving in violation of adab ever occur to one’s mind?

My dear sir; Bâyezîd-i-Bistâmî ‘quddisa sirruh’ said, “**Subhânî**,” as he was in a state of sekr (ecstacy, spiritual intoxication). Supposing we should blame him for that utterance, then he would not have to carry the blame forever. Nor would it be a ground for holding someone else superior to him. For, depending on situations and times, some ma’rifats issue from the Awliyâ; but in other situations and at other times they realize that those ma’rifats are an outcome of deficiency and desist from them. They become promoted to higher ma’rifats and ranks. You say in your letter, “Those Awliyâ who are mostly in a state of sekr may not be blamed for such unbecoming utterances of theirs. Yet those whose are in a state of sahw (sobriety), i.e. those who are always conscious, should not make such statements.” My dear sir; the ones who say or write such things should be judged to be in a state of sekr! Such things cannot be written in states not mixed with sekr. It should be known, however, that there are various grades and different levels of sekr. The more inordinate the sekr, the

more unbecoming will be the ecstatic's utterances. Bâyezîd-i-Bistâmî, a Walî who underwent very powerful states of sekr, once said, "My flag rises higher than the flag of Muhammad ''alaihis-salâm'." It should not be supposed that the ones who are in the state of sahw (sobriety) never undergo a state of sekr. A (continuous) state of sahw without any states of sekr is deficiency. Pure, unmixed state of sahw goes with the 'awâm (common people, lay Muslims). Those (scholars) who have attached value to the sahw have meant a state with more sahw (than sekr). They have not meant a state of sahw without any sekr in it. And the ones who have held the sekr valuable have meant a state with more sekr in it. For, a state of sekr without a sahw in it is a disaster, a catastrophe. Juneyd-i-Baghdâdî 'quddisa sirruh' was the chief of the people of sahw, and he said that the sahw was more valuable than the sekr; however, the states mixed with sekr and which he underwent were so numerous that it would be a challenge only to tally them. His makings are the statements: "It is Him who knows, and it is Him, again, who is known." "The colour of water is the colour of its container." "When the hâdith (not eternal) approaches the qadîm (eternal), no trace of it will be left." The blessed author of the book entitled **'Awârif-ul-ma'ârif** [Shihâbuddîn Suhrawardî] was one of the superior people of sahw; yet so many were ma'rifats mixed with states of sekr does his book contain that an attempt to count them would never come to an end. This faqîr, [i.e. Hadrat Imâm Rabbânî,] compiled a few of his ma'rifats mixed with sekr. It has always been during states mixed with sekr that the Awliyâ have revealed their secret ma'rifats. Their acts of boasting and self-praise have all ensued from states of sekr. Their saying that they are superior to others have always been overflowingnesses of states of sekr. It is deemed as an act of kufr (denial, disbelief) in this way to reveal the secrets during pure states of sahw. And it is shirk (polytheism) to look on oneself as superior to others. A state of sahw mixed with a certain amount of sekr is like food salted for flavour. Saltless food will be insipid. No one will like it. A Persian couplet in English:

Were it not for love, and cares caused by the dear,
Who would say all these sweet words, and who'd them hear!

That Hadrat 'Abd-qâdir Geilânî 'quddisa sirruh' was in a state of sekr when he said, "My both feet are above the necks of all the (other) Awliyâ," is informed by the blessed author of the book 'Awârif-ul-ma'ârif 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz'. His

quotation of the great Walî's statement is not intended to blame the great Walî for having made that statement. On the contrary, it is intended to praise him. For, it is the statement of a fact that he knows. Such boastful statements can be made only in states mixed with sekr. Those great people never talk like that during states of sahw not mixed with any sekr. I, the faqîr, [Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul 'azîz' means himself,] have been explaining the pieces of information and (spiritual) secrets belonging to those tâifa-i-'aliyya (exalted people) in all my writings. I would be honoured to request that you should not suppose that all these things have been said in a state of pure sahw! It is never the case, ever. For, it is harâm, and a distasteful loquacity, too, to reveal such secret states, especially in the path we have been following. There is many a person who talks much in a state of sahw that does not contain even a whit of sekr. Why don't those people reveal such secrets? Why don't they bewilder people? A Persian couplet in English:

The hâfiz wails not for nothing;
His words say many things surprising!

My dear sir; such words as being expressed so as to reveal secrets have not been used in meanings within everyone's comprehensive capacity. The superior leaders of this path 'qaddas-Allâhu ta'âlâ sirrah-ul 'azîz' have always said such things. Doing so is not a new passing fad invented by this faqîr, (i.e. Imâm Rabbânî.) It would be apropos at this point to recall the saying that goes, "This is not the first bottle broken in Islam." Then, what is all that clamour and aggression for? If there has been a statement deemed to be disagreeable with Islam, an optimistic hand might as well be lent by giving the statement a meaning agreeable with Islam. This would be a safer preference against the hazard of entertaining a bad opinion about a Muslim. It is harâm and an ugly sin to publicize bad deeds and to reveal the shameful acts of sinners. Is it something justifiable to stigmatize a Muslim as a wicked one upon a mere supposition or suspicion? Would it become a man of religion to go from one place to another and try to peddle the gossip that that Muslim is a heretic? When a person who is a Muslim and who loves Muslims hears a person say something that does not seem to be agreeable with Islam, he must first observe that person. If the person who has made the so-called unsuitable statement is a heretic or a zindiq, he must refute it by telling the truth; he must not try to find an optimistic meaning for

his statement. If the person who has made that statement is a Muslim who has belief in Allah and His Messenger, then he must try to correct his statement, to give it a good meaning. If he fails to find a good meaning for the statement, he must ask the owner of the statement to explain his statement. If that person also fails to do so, then he is a person who needs advice, which is what the former person must do. **Emr** (or amr)**-i-ma'rûf** (To try to counsel other Muslims to obey the Ahkâm-i-islâmiyya) and **Nahy-i-munker** (to try to dissuade Muslims from acts of disobedience to Islam) are two commandments of Islam. [**Ahkâm-i-islâmiyya** means comandments and prohibitions of Islam.] This, however, should be done softly and with a sweet language so that it will be useful. If it is intended not for being useful but for vilifying a Muslim, then I have nothing to say. May Allâhu ta'âlâ keep us all in the right way! What appals me even more is this: As far as I understand from your honourable letter, when your disciples saw the person spreading gossip about me the faqîr by showing my letter to people around, [i.e. the eighty-seventh letter of the third volume (of **Maktûbât-i-Imâm-i-Rabbânî**),] they, too, began to feel cold doubts about this faqîr. How I wish to know that the doubtful mood appearing on them is not a reflection from their Murshid (Master, Guide). You should have solved and elucidated the apparently doubtful points, instead of letting the problem reach us. You should have extinguished the fitna. I am at a loss as to what to say to my beloved friends living there for keeping silent while they had the power to eliminate the doubts and withholding their help. Yâ Rabbî! Please do pity us, and bless us with the lot of following the right way!

40 – FOURTH VOLUME, TWO HUNDRED and THIRTIETH LETTER

This letter, written (by Muhammad Ma'thûm Fârûqî, the third blessed son of Imâm Rabbânî,) **as an answer to a letter from Khwâja Muhamad 'Ubaydullah, one of the sons of Muhammad Bâqî-billah 'quddisa sirruh', his father's teacher, explains whether the wujûd-i-ilâhî is the same as the Dhât; proves that the statement, "Nothing existent in nature ceases to exist, and nothing that does not exist comes into being**," made **by fake scientists, is wrong; and informs about the kamâlât of namâz**:

I offer my hamd to Allâhu ta'âlâ, the Rabb and the Creator and the raiser of all 'âlams. I invoke blessings on His beloved Prophet

Muhammad ''alaihis-salât-u-wa-s-salâm' and on all those who are close to that great Prophet. This ignorant person –Hadrat Muhammad Ma'thûm means himself– has been honoured by receiving a blessed letter which the valuable son of that great person was so good and so kind as to write for us. O my merciful, obliging, and exalted sir! The matter of **wahdat-i-wujûd** is a branch of knowledge that we have inherited from our grandfathers. Your writing about it once again for this needy person, (i.e. Muhammad Ma'thûm,) seems to be labouring the obvious and declaring something that is already known. My bothering you previously was intended to inform you about a level of knowledge above the knowledge of wahdat-i-wujûd. The difference between the two levels of knowledge is similar to the difference between the shell of a walnut and its (edible) inner kernel. That means to say that what we said was not clear enough to be understood. What we wrote was taken as hollow, meaningless words. Hasb-u-nallah wa ni'ma-l-wakîl!

You say, "After the Dhât-i-ilâhî makes tajallî (becomes manifest), His Attributes begin to make tajallî, i.e. begin to appear, and their tajallî does not have an end." A person with a real ultimate goal should stop chasing other tajallîs once he has attained the tajallî-i-Dhât, and he should look for the Dhât Himself, Who has made tajallî. Why should he stoop back to the tajallî of he Attributes? And how heavy-handed and unlovely it is to dare to say, "After having attained the highest grade in this path and thereafter making a complete backward descent, the real existence, which does not resemble anything, is seen in each and every mote of this universe, in a way that is munazzah (pure and blameless) in every respect and in a manner that is not comparable to anything." How do you know that what is seen in every mote is the Dhât-i-ilâhî, who is the absolutely real being? A Persia line in English:

It was a mouse that was seen as a camel in the dream!

Air has been your only gains in the name of the beverage of Kawthar. You have mistaken the ones that are ta'ayyun (limited, manifest, visible) for the absolutely real being and found them munazzah (freed, exempt) from other things. Or perhaps you have supposed the absolutely real being is inside the muqayyads, i.e. the ta'ayyuns (limited ones). That supposition would mean to deem the Dhât-i-ilâhî as non-existent. As a matter of fact, I explained this in my previous letter. Be it as it may, a person who is in love

with the absolutely real being would not get stuck in a state of adherence to the muqayyads even if the muqayyads were identical with Him. Even if the muqayyads are identical with the mutlaq (absolute), each and every one of them is different and separate from the rest. It would be short-sightedness to confuse them with one another and to see no difference between being struck by any one of them and being struck by any other one. Despite the fact that no difference or separateness exists at that level, the two cases of adoration differ very much from each other. A person who needed an animal would not content himself with, say, a sheep as an alternative of, say, a horse, although he knew that both of them were animals. The preference would overlook the fact that they both belong to the animal kingdom and there is no difference between them with respect to their common level of being animals. In your attempt to interpret the statement made by Bahâ-ad-dîn Bukhârî 'quddisa sirruh', a great master of teachers, you say, "(What is meant in) 'beig ghayr, (i.e. other,)' is '(being) other than the matlûb, (i.e. desired, wished for;)' not '(being) other than the Haqq, (i.e. Allâhu ta'âlâ.)' " This one runs counter to the former one. When 'what is seen in every mote is the real absolute (mutlaq) being', how is there to be (something) other than the matlûb, and how is it to be denied and rejected? The word 'ghayr' should not be given a meaning with its usual meaning. Yes. If that great master were merely one of those who had tasted the 'wahdat-i-wujûd', it would be suitable to interpret his statement. The word 'mutlaq', [which means 'dissimilar to creatures in every respect' and] which exists in his blessed statement, represents the level of **Lâ-ta'ayyun** and **Ghayb-i-huviyyat**. For, the absolutely real being, with tajarrud (isolation) and tanazzuh (being free from defect) in every respect, is suitable for that level. It is this munazzah level, which is too high for knowledge, ma'rifat and mushâhada to reach, that the superior guides of this path have dissuaded (us) from wishing for and deemed it waste of time to demand it. Then, a statement to the effect that the absolute being might be seen in every mote would be meaningless. Given that there is no dissimilarity in Him and everything seen is Him, what could have been the point in dissuading from yearning for Him and wishing Him? If the goal is the level of wahdat, then that level is absolute in one respect. The level that is above it is absolute (mutlaq) in all respects. Then, it would not be correct to call the level of wahdat 'mutlaq haqîqî (truely [or really] absolute)'. The matlûb (desired, wished for) is later ahead, and the sâlik still has

some way to go. Hence, it would not be compatible with having an ultimate desire to fall by the wayside by abandoning (the search for) the matlûb. Although they do not say that this ta'ayyun differs from the muta'ayyin, ta'ayyun is ta'ayyun. A person with a righteous zeal and an ultimate desire should not be a fool to remain here. Those who progress in the path of Muhammad ''alaihis-salâm' will not stay here, since that path is the path of adoration and belovedness. Because this ta'ayyun is the same as all other things and it is not dissimilar to them, those people will not deprive themselves of demanding the lâ-ta'ayyun one. A Persian couplet in English:

Grief of separation from the beloved is too much to bear, though short in measure;
Only one hair in the eye would be too burdensome to bear!

Question: This ta'ayyun is the muta'ayyin itself. Then, wouldn't finding and seeing one of them be the same as finding and seeing the other?

Answer: If finding the ta'ayyun is the same as finding Him, why do they, (i.e. the superior guides of Tasawwuf,) discourage and persuade from trying to find the higher level? That means to say that finding one of these levels differs from finding tho other one. Whereas the former has not been prohibited, the latter has been interdicted.

Question: When that level is not discoverable or attainable, why do they fall in love with Him, and why do they waste time trying to find Him?

Answer: If we were to accept this question, we would answer it as follows: How can love and affection be prevented for grounds dictated by reason and a faithful lover be dissuaded from looking for his definitely unattainable darling in the face of the fact that such deep feelings cannot be helped? A Persian couplet in English:

I adore very much the curls of your hair;
Not at hand, I know; with this love, I don't care!

Poor lovers want to burn to ashes with their desire to attain their darlings. Perhaps they wish they were forgotten thoroughly, leaving no names or traces behind them. No one other than Him will provide them relief. They may obtain nothing of Him; they may be scolded and rejected; they still yearn for the beloved one. How beautifully the poet expresses this in the following Persian couplet, in English:

Even if I cannot get hold of your skirt,
I will not look at others, let alone flirt!

For the poor lovers, suffice it for the beloved one to know that they are looking for Him. “He definitely sees you although you do not see Him.” In most cases, the purpose of love is to suffer cares and sorrows, so that attainment never occurs to the lover’s mind. How can this earnest solicitude for the beloved one ever be said to be waste of time, since the poor lover has made lifetime capital of this care and sorrow. A Persian couplet in English:

Woe betide the days I spent without grievances, hundreds of times!
How I wish I’d fallen in this grievous love in earlier times!

You say, “This ma’rifat, i.e. knowing, has its symptoms.” Tawhîd, in actual fact, is shuhûdî; i.e. it is an event of seeing. It is not wujûdî; that is, it does not actually exist. Why should the so-called symptoms be required, then? All the states of tawhîd consist in the sâlik’s perception. His attributes do not change. They do not develop into Attributes of Allâhu ta’âlâ. Their haqîqats do not change. If it were possible for the attributes of the mumkin, i.e. the creature, to become the same as the Attributes of Allâhu ta’âlâ, hidâyat on the part of Muhammad ‘’alaihis-salâm’ would have been hidâyat on the part of Allâhu ta’âlâ. As a matter of fact, Allâhu ta’âlâ declared: “**Oh My Habîb (Darling)** ‘sall-Allâhu ’alaihi wa sallam’**! You cannot bring anyone you like round to hidâyat, to the right way. However, Allâhu ta’âlâ will bless anyone He likes with hidâyat**.” Likewise, a hadîth-i-sherîf reads: “**You know your worldly activities better** (than I do)!” What do these statemenets mean? Could our Prophet ‘sall-Allâhu ’alaihi wa sallam’ have said the same thing concerning the ’ilm-i-ilâhî (knowledge of Allâhu ta’âlâ)? The âyat-i-kerîmas that purport: “**If you knew the ghayb** (unknown)!” and “**I do not know what He is going to do to me and to you**,” tell about this fact. Don’t all these statements distinguish the attributes of the creatures from the Attributes of the Creator? An adept sâlik should reap quite a number of benefits from here. For, the purpose of seyr-i-sulûk, i.e. of progressing in a path of Tasawwuf, and of the riyâzats and mujâhadas being experienced and the inconveniences suffered throughout the course, is to rid oneself of all kinds of love, with the exception of love of Allâhu ta’âlâ. And this, in turn, is attained by way of the tawhîd-i-shuhûdî. All these endeavours are intended for the exposition of the fact that we are incapable, poor born slaves

and for our realizing that we are a mere nothing. They are not intended for us to get over the state of being born slaves or (hâshâ) to become Allah or to attain the kamâlât of His Person. To expect them would be egoism and conceit. The great master of teachers said: "Being a born slave and being the owner do not coexist; nor do being a commander and taking commands."

As for the statement, "To attain true Fanâ at the level of wahdat is the end of this path;" can the people of wahdat-i-wujûd be said to have attained Fanâ in kamâl (perfectly), inasmuch as they are always in love with the enfus? To be fânî, (i.e. to have attained Fanâ,) means to have rid oneself of all sorts of love with the exception of love of Allâhu ta'âlâ. On the other hand, these people, (i.e. people of wahdat-i-wujûd,) are continuously in love with every mote. Although they do not deem the motes separate from Allâhu ta'âlâ, they are not Him in actual fact. In order to completely separate oneself from whatsoever is other than Him and to become non-existent, it is necessary to escape this whirlpool and look for Him outside of the enfus and the âfâq. Or let us put it this way: The so-called properties and symptoms do not appear in this Fanâ. They are attained in the grade of Baqâ. For, during the process of Fanâ and ceasing to exist the creation is not known of. The creatures are not in forms of substances or attributes. Then, the sâlik may have reached the end of the level of Tawhîd and attained true Fanâ without possessing any of these symptoms. If attainment of these symptoms is to be the end, the kamâl (perfection), how can attainment of Fanâ be righteously said to be the end?

Let us come back to the original point under discussion! If the mumkînât, i.e. the creatures had existence, then the **Fanâ-i-wujûdî** would be the case. The fact, however, is that their existence is only in appearance. Something entrusted to a safekeeper will not become the safekeeper's property; it belongs to its owner. What happens here is nothing but a change in knowledge. However, because Allâhu ta'âlâ declared: "**I shall meet My slave in such a manner as he expects Me to**," here, too, as this tawhîd-i-shuhûdî matures, so will the treatment that the sâlik is being subjected to, and the more will be the symptoms with which he is being blessed. Others may deny these developments in treatment. For, they are new in their progress towards tawhîd yet. On the other hand, so deeply have these people attained the haqîqats of tawhîd and dived into its subtleties that they have penetrated its true essence and reached high grades. Thereafter, with the help of Allâhu

ta'âlâ, they have transcended that grade and attained pearls of knowledge reserved for Prophets ''alaihim-us-salâm'.

O my valuable brother! Please do write what you know of the ma'rifats of the tawhîd-i-wujûdî, for they are valuable states to experience. Who on earth could say anything against them. Greater ones of the Awliyâ have said many things about them. Although they have said those things in a state of intoxication caused by affection and excessive love, their having said them is an indication of their value. My grandfather 'Abd-ul-Ahad 'quddisa sirruh' was very advanced in the tawhîd-i-wujûdî. He wrote high-level books in that progressive subject. Nevertheless, he would never contravene any one of the adabs of Islam. So were all the other blessed people who knew the haqîqat, (i.e. truth, inner essence of the matter.) However, it is so disconcerting that superiors like you should dislike other superiors, believe that their knowledge is the only true knowledge, and disesteem others' knowledge. Likewise, to look on Muhyiddîn-i-'Arabî as the finality of the Awliyâ means to altogether deny the fact that our superiors were among the Awliyâ. Such daring assertions on the part of people noble by creation are flabbergasting. Even more stunning than these is your very cordial account of Ibni Sînâ (Avicenna). But his heresies caused his disbelief and deviation. Imâm Ghazâlî 'rahmatullâhi 'alaih' quotes statements made by ancient Greek philosophers and adds: "They and their followers, such as Fârâbî (al-Farabi) were disbelievers." [Hence, we should not believe the ignorantly concocted and poisonous writings in the religious books written by those disbelievers and by European revolutionary leaders and in their translation, and we should not let them misguide us. We should not read the book of namâz that was written by Ibni Sînâ and which reflects his philosophical views. Imâm Rabbânî 'rahmatullâhi ta'âlâ 'alaih' cites passages from Ibni Sînâ's book entitled **Mustazâd** and says that the statements in those passages show that the person who made them is a disbeliever and a zindiq, in the final section of his blessed book **Ma'ârif-i-ladunniyya**.] Our Prophet 'sall-Allâhu 'alaihi wa sallam' said about Ibni Sînâ in a dream had by one of our superiors: "Allâhu ta'âlâ has carried him to heresy with his own 'ilm (knowledge)." Someone else also had a similar dream. We would not be astounded so much to hear such statements (as yours) from others. But no degree of astonishment would be overemphatic to feel when something slightly reminiscent of statements of this sort on the part of noble persons like you reaches the ears of your

servants. From astonishment has the daring to write so arisen. I hope you will forgive me. My dear sir! Our exalted master and teacher, a muayyid of Islam, stated as he was about to pass: “I have realized well that the ‘tawhîd’ is a narrow path. The avenue that is broad is another thing.” You say in your letter that they, [i.e. Muhammad Bâqî ‘quddisa sirruh’,] were at a level to see the wahdat (unity) in the kathrat (plurality). This attempt of yours to give another meaning to that statement of his, which he made during his passing, must be because you have not heard about the reason for his making that statement. Why should a meaning be searched for it, since it is not the only statement made by that noble person. Besides, its meaning is quite clear. A statement with an obvious meaning would not be given another meaning. In addition, it was not apropos of nothing that he made this statement. A Persian couplet in English:

Find me a peaceful night, and with a nice full moon, too!
Let me tell you all, as we sail off into the blue!

With him saying so and being at that rank, you should follow him, [who is your father,] more than does anyone else. Even if you become carried away by currents of kashf and hâl, you should adhere to the way guided by your master teacher! You say, “These ma’rifats and pieces of knowledge are both reasonable and agreeable with traditions that have been conveyed.” Most of the traditions that you exemplify here belong to the group termed ‘mutashâbihât’, [which are traditions whose meanings seem counter to the other widely-known traditions and which therefore require interpretation.] As for the word ‘reasonable’; it is confined to matters that the human mind can comprehend. The human mind is a bird that cannot fly up to the level to tawhîd or receive messages from there. Jelâl-ad-dîn Devânî ‘rahmatullâhi ta’âlâ ’alaih’, (833 [1426 A.D.] – 908 [1502]), a profound scholar, states that this matter is without the frames of the human mind. Mawlânâ ’Abd-ur-Rahmân Jâmî ‘rahmatullâhi ta’âlha ’alaih’, (817 [1414 A.D.], Jâm, Iran – 898 [1492], Herat,) states: Facts beyond the reach of mind are perceived by way of kashf and mushâhada, [i.e. by the heart’s eye;] mind cannot grasp them. Likewise, the sense organs cannot sense facts that mind understands.

As it has been understood by way of kashf and mushâhada, the real being whose existence is indispensable is neither kullî nor juz’î, [that is, neither an unbreakable mote, nor a plurality that can be broken into parts.] Materialists say, “Something non-existent

will never come into being, and something existent will never cease to exist. It is needless to prove this fact. Anyone can find it.” These words of theirs are true as long as they concern human beings. It is an absolute fact that human beings cannot make something out of nothing. They cannot create anything. Yet these words are wrong when they concern Allâhu ta’âlâ. No one, let alone everyone, would say so; nor would such words admit of any proving; they are false products of fancy and imagination. To make such statements means to deny the existence of Allâhu ta’âlâ. Allâhu ta’âlâ’s making things from nothing and creating all beings from nothing and annihilating all of them are not astonishing events, considering His Power. To make such statement means to say that the ’âlam (entire universe) is eternal, and that it was not created out of nothing and later, which in turn is an act of disbelief. For, it is one of the credal tenets of all the past religions and dispensations to believe that the universe, with all its motes, was created later; all religions are unanimous in this regard. The so-called statements are contradictory also to the âyat-i-kerîma which purports: “**Doesn’t man think that we created him beforehand. Yet before that he had been nothing**.” Qâdî Beydâvî (Baydâwî) ‘rahmatullâhi ta’âlâ ’alaih’, (d. 685 [1286 A.D.], Tabriz,) who was greatly respected by all the other superior authors of Tafsîrs of the Qur’ân al-kerîm, explained this as follows in his Tafsîr: “Man was adam, i.e. non-existent.” Their statements allude also that Allâhu ta’âlâ is unable to do anything. For, they say that He does not make existence from non-existence. And something that already exist needn’t be brought into existence. On the other hand, if something that exists will never cease to exist, as they say, then things that exist will not need the Creator so that they may maintain their existence. In fact, that would also mean incapability on the part of Allâhu ta’âlâ to make things non-existent. I wonder what those people would say about the properties and motions of objects? Everyone observes the continuous process of newcomings and annihilations among beings. In short, their statements are synonymous with denial of Allâhu ta’âlâ. Allâhu ta’âlâ is far too high from such things.

Also disagreeable with the (creed of) Ahl as sunnat is to say that the Attributes of Allâhu ta’âlâ are the same as His Person. The author of the book **Te’arruf**, [Shaikh Abû Bakr Muhammad bin Abî Is-haq Ghulâbâdî ‘rahmatullâhi ta’âlâ ’alaih’] states: “All the superior guides of Tasawwuf have said that the Attributes are neither the same as Him nor separate from Him.” Even if we were

to agree with that, it would suffice for us that the adam counterparts of the Attributes, [– ‘adam’ means ‘non-existent’ –,] are separate in the ’ilm-i-ilâhî (knowledge of Allâhu ta’âlâ). I explained at length in my previous letter that His Attribute Wujûd, [i.e. being existent,] is separate from the Dhât-i-ilâhî (Person of Allâhu ta’âlâ). Let me touch upon the subject once again as it seems apropos. My respectable brother! If a person with an immaculate creation and who seeks for closeness carries on an introspective observation in his sahîh (true) conscience, i.e. in his inner findings, and meditates well, he will come up with the realization that he could not tolerably imagine a situation wherein Allâhu ta’âlâ would need any being other than Himself in His own existence or (in which) He would not have wujûd, existence, by Himself, so that He would need an attribute of wujûd. However, he will realize, again, that the haqîqat and the inner essence of Allâhu Himself are not the same as those of wujûd, i.e. existence. For, since His wujûd, existence, does not need someone else, it would be meaningless to suppose that His haqîqat consists in that existence. Why should a word that has served as an attribute for others and therefore has been possessed by others be required to be given as a name for a Person Who exists in the outside with His own being? Besides, Islam has not declared that name. While the superior guides of Tasawwuf have separated all sorts of relations, references, and considerations from the Person of Allâhu ta’âlâ Himself, why don’t some of those great people separate the wujûd, existence, too? To separate wujûd from the Dhât (Person) of Allâhu ta’âlâ would not mean to impute non-existence to Him. For, non-existence also is a relation, an attribute. No relation or reference exists in the Person of Allâhu ta’âlâ. Moreover, those great people’s saying that wujûd is the same as Him is not a denial of wujûd. They do not say, for instance, that Allâhu ta’âlâ Himself exists and that wujûd is a mere word. For, according to those great people, the haqîqat of Allâhu ta’âlâ is absolute wujûd (existence). Could this ever mean denial of wujûd? Could something itself ever be denied? The truth of the matter is that the haqîqat of Allâhu ta’âlâ, i.e. He Himself, is distinct from wujûd. He does not need the attribute wujûd in His own Being. He exists by Himself. Showing that He does not need the attribute ‘wujûd’ does not require saying that He Himself is the same as ‘wujûd’. How would it be if we said that He is higher than the attribute ‘wujûd’?

As it is the divine habit of Allâhu ta’âlâ, whatsoever is in the ’âlam of haqîqat, He has shown a sample, an image of it in this

’âlam of symbols and appearances. It is through these images that man finds a way for himself to haqîqats. By the same token, the sample to show in this world that Allâhu ta’âlâ exists by Himself and not with ‘wujûd’ is the worldly attribute ‘wujûd’. The attribute ‘existence’ exists by itself. It does not exist with a separate ‘wujûd’.

Also, the statement, “Allahü teâlâ Himself exists,” is an informing. It does not mean that there exists a ‘wujûd’ that can exist by itself. Shaikh Emân ‘rahmatullâhi ta’âlâ ’alaih’ states: “The haqîqat of Allâhu ta’âlâ is mawjûd (existent). Anything other than Him is adam, non-existence. And adam, in its turn, cannot be the beginning of things. For, its haqîqat never changes. That is, it can never cause existence. Then, the beginning is that ‘wujûd’. And it, (i.e. the beginning,) was by way of temeththul (semblance), not by tejezzî’ (disintegration).” These statements are wrong, from several points of view. For, we say, first of all, that it is not agreeable with the creed of Ahl as-Sunnat to state that the haqîqat of Allâhu ta’âlâ is ‘wujûd’. Our second answer is that the Attributes of Allâhu ta’âlâ, according to the (credal tenets of) Ahl as-Sunnat, are separate from His Person. Therefore, it would not be correct to say that anything other than Allâhu ta’âlâ is adam. As a third answer, if ‘adam’ becomes ‘wujûd’, then the haqîqat will have changed. Yet if ‘adam’ becomes ‘mawjûd’ nothing will be necessary. Scholars have said that ‘wujûd’ does not exist. That statement of theirs does not express a change of haqîqat. The fourth point of view is this: If ‘adam’ becomes ‘mawjûd’ then there will be a change of haqîqat. However, there will not be a change of haqîqat if ‘adam’ appears to be ‘mawjûd’. Fifthly, what is meant by the word ‘beginning’ in one of his afore-quoted statements is the thing called the ‘primordial (ball of) matter. For, it was made the beginning only by disintegration and formation. Nothing could be as base as saying that Allâhu ta’âlâ is the primordial matter of the universe.

The Dhât-i-ilâhî (Person of Allâhu ta’âlâ) will be meant when the word ‘beginning’ is used in the meaning ‘inventor, creator from nothing’. However, tejezzî’ and temeththul, (defined above,) are not needed in this meaning. The final âyat-i-kerîma of Yasîn Sûra purports: “**Be!’ We say to anything We choose** (to create), **and it is**.” The sixth point of view is: It is meaningless to say that the opposite is the Dhât-i-ilâhî is adam. It is some other ‘wujûd’ which is the opposite of ‘adam’, and it means ‘to come into existence’. The seventh point of view: Why should ‘wujûd’ be necessary when there is no longer a relative adam, [i.e. an adam that is non-existent

in one respect and not in every respect,] since ‘wujûd’ is not an opposite of ‘adam’? Also wrong are their statements: “The adams in the ’ilm-i-ilâhî cannot be the origins of things, either. For, the ’ilm (knowledge) of Allâhu ta’âlâ is ’ilm-i-hudûrî. In other words, He knew in the eternal past. Why should there have been adams there, (i.e. in the ’ilm-i-ilâhî,) and (why should) they be the origins of things, since changes do not exist there, (i.e. in the ’ilm-i-ilâhî?) Whence did these adams come into ’ilm? Something what does not exist in one regard can not have a place in ’ilm (knowledge).” For one thing, whether they call the knowledge of Allâhu ta’âlâ ‘hudûrî’ or else, to say that Allâhu ta’âlâ does not have knowledge of relative adams means to say that He does not know them, which is not something appropriate to say about Allâhu ta’âlâ. Moreover, we beg to differ with an argument that something non-existent in one respect will not be known. For, we think of quite a number of things that we know do not exist. Our third objection is this: Things that would come into being were relative adams as they were non-existent. It would not be correct to say that they were non-existent in all respects. Sadr-ad-dîn Konevî (or Qonawî) ‘quddisa sirruh’, (d. 671 [1272 A.D.], Konya, Turkey,) states: There are two kinds of being a thing: A thing that is thâbit; and a thing that is mawjûd. A thing that is mawjûd is something that exists in the outside. A thing that is thâbit is something that exists in knowledge although it does not exist in the outside and it does not have a maker. Then, a mutlaq ma’dum, [i.e. something that is non-existent in all respects,] is not a thing. For, it is non-existent both as a thâbit one and as a mawjûd one. On the other hand, adams that are relative are thâbit things. On account of their being ‘things’ they are commanded, “**Kun** [Be]!” Thereby they come into being in the outside. Shaikh (Sadr-ad-dîn) Konevî ‘rahmatullâhi ta’âlâ ‘alaih’ said that Allâhu ta’âlâ’s knowing the things that would come into existence as they were in ‘adam’ yet does not mean His knowing the ma’dûm. For, such eternal adams exist in the Umm-ul-kitâb. The Qalam-i-a’lâ took some of them, and the Lawh-il-mahfûz detailed those few. Jelâl-ad-dîn Devânî ‘rahimahullâhu ta’âlâ’ says that adam also is one of the manifestations of the wujûd-i-haqîqî. As a matter of fact, Imâm Ghazâlâ ‘rahmatullâhi ta’âlâ ‘alaih states as follows in some of his books: “Origin of the universe is adam. Having mercy on the adam they brought it into being. Adam was non-existent in its origin. First adam was created. To say that adam is eternal means to make it a partner to Allâhu ta’âlâ in being eternal. Hence, adam is not eternal. When adam, the origin of the universe,

is not eternal, adam will not be eternal; hence, it is hâdith (that which came into being later). This is what the (scholars of) Ahl as-Sunnat meant when they said, 'The ma'dûm is not a thing.' " Our fourth objection is: These statements, (i.e. the ones quoted after the seventh point of view,) contain a series of contradictions. First it is argued the relative adams exist in knowledge and that therefore they can not be origins of things. Thereafter this argument is refuted with the argument that 'ilm is hudûrî, as well as with the argument that that which is not thâbit in one regard cannot exist in knowledge. Fourthly, we say that the Sofiyya-i-aliyya said that the a'yân-i-thâbita were relative adams, and looked on them as the haqîqats, origins of creatures.

Then you write: The things that exist in the 'ilm-i-ilâhî have an origin. That origin is 'ilm (knowledge), and perhaps the 'âlim (the one who knows). But what is the origin of adams? Here is our answer: The origins of adams are the kamâlât-i-ilâhî, which have been separated from one another in the 'ilm-i-ilâhî. Who would disagree with this answer of ours?

You write: To be a true qul, (i.e. a true born slave of Allâhu ta'âlâ, is to love Him and to give up anything other than Him. That is, it is to turn away not only from the world but also from the Hereafter. It is true. However, everybody says so. The symptom to distinguish between people true to their words and liars is to adhere to Islam And the criterion to measure the sincerity and profundity of this love is adherence to the sunnat, [i.e. to the rules of Islam,] and strict abstention from bid'ats. Words devoid of these symptoms are not cared for. Statements like, "I have turned away from all," are rather construed as, "I have held fast to all."

My dear sir! You complain about the abundance of thoughts and doubts. The more knowledge of creatures, the more doubts. When they are forgotten about, the doubts will no longer remain. Then, the point to be dwelled on is whether to be aware of things or to froget about them. From everything and every creature there leads a path to Allâhu ta'âlâ. For, all creatures, they themselves and their properties, are works of His Power. A vigilant person who finds the owner of these works will perceive the secret path and spiritual tie. Why should things be united with Allâhu ta'âlâ or integrated with Him so that they may signify Him or show Him? Smokes are signs of a fire; yet what unity do they have with the fire, and in what way are they integrated with the fire? If a person loves Allâhu ta'âlâ, only a vague implication or a clue will suffice for him to turn towards Him. Nothing will cause him to forget

Him. Everything that he sees will be a work of His power in his view and will orient him towards the Owner of the work. Therefore, nothing will call the 'ârif to itself, but all things will refer him to the Owner of the work they represent. They will direct the eyes of the 'ârif's heart from themselves onto their Owner. In contrast, with those poor people who believe that Allâhu ta'âlâ has united with things, all such summonings will finish up stranded on the summoner. Those people will be pulled towards their home-made darlings, who represent themselves as their beloved ones. Every ugly devil, putting on all their coquettish airs and tricks, will be a barrier as insurmountable as alexander's Rampart in disguise of the beloved one. A Persian couplet in English:

Pretty damsels have hidden their cheeks, the devil with all its coquetry;
I am so confused, I am about to lose my mind in uncertainty.

If the existence and attributes of kamâl (perfection) of the mumkin, of the creation, are the shades and reflections of that holy rank, there is a path leading to the origin from the image. Yet the image is not the origin.

I, the faqîr, have never said that once the 'ârif has attained kamâl his knowledge of things is to be called the 'ilm-i-hudûrî. I have said that it is not 'ilm-i-husûlî, but that does not mean to say that it is 'ilm-i-hudûrî. For, Allâhu ta'âlâ's knowledge of things, [i.e. His knowing all,] is not one of the kinds of knowledge called 'hudûrî' or 'husûlî'. It is merely an unfolding of the 'ilm-i-ilâhî, which distinguishes known things from one another. None of those things has an image in knowledge. What is meant by 'things in the knowledge of Allâhu ta'âlâ' is 'things distinguished from one another in the 'ilm-i-ilâhî'. Wherever those things are, they are munkashif to Allâhu ta'âlâ, [i.e. open to His knowledge.] To call Allâhu ta'âlâ's knowing things 'ilm-i-hudûrî or 'ilm-i-husûlî will be welcomed by people of the tawhîd-i-wujûdî. Once an 'ârif has attained kamâl, his knowledge also will attain that perfection. Everything, wheresoever it is, will be munkashif to the 'ârif's knowledge. Things will not have images in the 'ârif's mind. That knowledge is neither hudûrî nor husûlî. People who judge things with their own minds will not believe or accept these statements of ours; yet our statements have not been directed to them. These things are spiritual states called 'dhawq' (or zawq), and the only way to know them is by tasting them. They are matters of conscience. [That is, they are for the heart to discover.] They are not argumentative facts that can be explained by convincing. What

is amazing about this ma'rifat (spiritual knowledge) is that knowledge (in this respect) is not hudûrî. Nor will there appear an image of the thing being known. Such things can not be understood without tasting.

Dear sir! The meaning of the statement, "The namâz is above tajallîs and mushâhadas," is this: We definitely know that Allâhu ta'âlâ is other than (what is observed by) that tajallî and mushâhadas. To be stranded in them means to get stuck and remain adherent to images, nay, to semblances and resemblances, which are quite other things that have nothing to do with the matlûb (desired, wished for). A person who says that everything is the same as Allâhu ta'âlâ is one who has been intoxicated with love (of Allâhu ta'âlâ). Namâz, alone, is the messenger from the very matlûb and maqsad (purpose, goal). Namâz is the one and only sign of that signless rank. Closeness attained by way of (performing) namâz can not be found anywhere else. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**During** (the performance of) **namâz all the curtains between the qul** (slave) **and Allâhu ta'âlâ will go up**." It is for that reason that he called namâz 'Mi'râj'. Therefore, great care should be taken for a flawless performance of namâz. To endeavour for the perfection of namâz (being performed) means to keep those tajallîs and mushâhadas away from namâz. This is a great blessing which Allâhu ta'âlâ bestows on anyone He likes. His blessings are great and His kindness is plentiful.

A perfect performance of namâz falls to the lot of those superiors who have attained high grades by progressing through the path of Nubuwwat. Most of those who are in the path of Wilâyat cannot attain that level. Closeness of those great superiors is extraordinary. Their knowledge and their secrets are peculiar to them. The path through which they attain is unlike this path. Theirs is an avenue along which progressed, and attained the matlûb, Prophets ''alaihim-us-salawât-u-wa-l-barakât' and their Sahâbas and very few chosen ones of this Ummat (Muslims). Perhaps it is this avenue that our master and guide, [i.e. Muhammad Bâqî-Billah 'rahmatullâhi 'alaih',] who was the chief of the 'ârifîn, indicated when he stated: "The main road is quite another thing." It is possible for a person to attain this high zenith through the path of Wilâyat as well. Perhaps there are people who have attained thereby. Namâz should not be considered to merely consist in a series of prostrations and genuflections. Namâz has a haqîqat above all the other haqîqats in the 'âlam of the ghayb

(unknown to all creatures). Little, if any, will be understood about the perfect namâz by those who do not recognize the people who have attained that haqîqat[1]. Namâz is a beauty that attracts hearts. It is as if its beauty has been put into a form in this metaphorical world. Graces of that darling appear in the forms of khushû' (stance of profound respect) and adab (most beautiful way of doing something, e.g. performing the acts in namâz) of namâz in this world. What can a person who dislikes this outward form and appearance of namâz understand from its haqîqat (inner essence)? How can a person who is not in love with the graces and charms of that beauty know the value of khushû' and tumânînat? In short, so high is the beauty, the elegance of namâz that these absurd words that we use fall far too short of describing it. So superior are its values that this broken pen of mine can not transliterate them. Yet I trust myself to the nectarious breaths of those superior people who have attained that great fortune! I rely on the good news in return for serving and loving them. A Persian couplet in English:

If the hair of that beauty touched my palm, musk would spew from it all over;
If I could only embrace that lunar-faced, many suns would rise from me all over.

Yâ Rabbî (Oh, my Allah)! Thou art not as they suppose or say! May salâms and salvations be to Prophets ''alaihis-salawât-u-wa-t-teslîmât', who have informed us about Thee! Hamds and gratitudes be to Allâhu ta'âlâ, Who created these 'âlams and keeps them in existence every moment and blesses bodies with rizq (sustenance, subsistence, food) and souls with nutrition and hearts with nûr (light), and bestows the gift of progress upon His quls (born slaves)!

My hope and request from your all-embracing mercy and kindness is this: Please do not write to this disobedient and inhuman slave of Allâhu ta'âlâ any more. Leave him alone in his corner of hopelessness so that he should mourn for his sins and bemoan the griefs of his insolences! May Allâhu ta'âlâ bless those who walk along the way shown by Prophets with salvation! Âmîn.

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[1] Please see the thirty-fourth chapter for the 'haqîqat' of namâz.

41 – SECOND VOLUME, FORTY-FIFTH LETTER

This letter was written for Khwâja Husam-ad-dîn Ahmat, who knew haqîqats and was possessed of ma'rifats. It explains that the entire universe is a mirror reflecting the Names and Attributes of Allâhu ta'âlâ, that they have no proximity to the Dhât-i-ilâhî, that matter cannot maintain its existence by itself, that matter is not a real being, and quite a number of other things:

Hamd-u-thenâ be to Allâhu ta'âlâ. Salvations be to people chosen and loved by him! My dear sir. A Persian line in English:

Whatsoever the subject, sweeter talks are those about the friend!

I am writing about ma'rifats that have never been heard, or heard of, before. Please listen well! I am informing you about the way of muraqaba of the highest people. Read very carefully! You should know that the 'âlam, [i.e. everything,] is a sampler of the Names and Attributes of Allâhu ta'âlâ, a mirror reflecting them. The life of the creature is a mirror of His Life, its knowledge is a mirror of His Knowledge, and its power is an appearance of His Power. So is the case with everything belonging to the slaves. However, the 'âlam does not contain a mirror reflecting the Dhât-i-ilâhî, [i.e. His Person.] In fact, the Dhât-i-ilâhî has no relation with this 'âlam. He has no partnership with anything. There is no participation or resemblance, neither in name, nor in image or appearance. He is ghanî from the 'âlams, [He does not need anything.] Not so is the case with His Names and Attributes. With His Attributes; their names are correlated and their images and appearances are common with those of the 'âlam. Allâhu ta'âlâ has the Attribute 'Ilm (knowledge). The creature also has an image, a likeness of that knowledge. As He has the Attribute Power, likewise the latter also has an image of power. The case is quite different with the Dhât-i-ilâhî. Creatures have no allotment from His Person. They have not been given self-sufficiency to maintain their existence. Because creatures have been created in the images of His Attributes, they are attributes themselves. In actual fact, none of them is material. They have nothing to do with real matter, [that is, they do not stay in existence on their own.] It is with the Dhât-i-ilâhî that they stay in existence. Physicists and chemists classify things in two groups: Matter; and properties, attributes of matter. [According to them, "Matter, which is not a creature and will never cease to exists, maintains its existence on its own and is

the foundation-stone of the world."] They say so because they do not know what matter is. [Recent experiences and experiments have brought about sweeping changes in the knowledge of matter held by chemists such as Lavoisier, Dalton, Robert Boyle, and their posterity in the same branch. According to Einstein's theory of relativity, which is one of the bases of modern physics, energy, as well as matter, has a mass. Maybe, matter merely consists in condensed power.]

Chemists say that an attribute or a property cannot stay alone. It always stays with matter and qualifies matter. What they describe as an attribute's staying with matter is, in actual fact, an attribute's staying with another attribute. Both matter and the attribute exist and stay in existence with the Dhât-i-ilâhî. There is no matter that stays in existence on its own. He, alone, keeps all objects, everything in existence. In other words, Allâhu ta'âlâ is the Qayyûm-i-'âlam. How can attributes of matter stay with it despite the fact that matter does not stay in existence on its own. As attributes are not matter itself and can exist only with matter and cannot exist on their own, likewise matter and all things exist with the Dhât-i-ilâhî. None of them has a person of its own. And since matter does not have a person of its own, [i.e. since it itself does not exist,] attributes cannot exist with it, either. The Dhât (Person) is that of Allâhu ta'âlâ, alone. Everything exists with His Dhât. When any person says, "I," about his person, he actually points to the same One Person, Who keep all beings in existence.

This is the truth, no matter whether those who say, "**I**," know what they point to (by saying so) or not. However, Allâhu ta'âlâ can by no means be shown with any sign. He has not united with anything. A person who cannot understand this subtle piece of information should not confuse them with the tawhîd-i-wujûdî! A person who says the wahdat-i-wujûd says that nothing other than One Person exists. According to that person, His Names and Attributes exist only in theory. That person says that even the haqîqats of creatures have not seen wujûd [existence] and that "the a'yân [things] have not even experienced the smell of existence." However, I, the faqîr, know the Sifât-i-ilâhiyya (Attributes of Allâhu ta'âlâ) to exist [not only in knowledge or in theory, but] separately in the outside. So do the scholars of Ahl as-Sunnat. In my knowledge, this 'âlam, which is a mirror reflecting the Names and Attributes of Allâhu ta'âlâ, exists likewise, too. I cannot see in this 'âlam a state of existing by itself, i.e. being matter. I know well that everything is qâim, [i.e. stays in existence,]

with Allâhu ta'âlâ.

Question: That means to say that the person of creation is the same as the Dhât-i-ilâhî (Person of Allâhu ta'âlâ), and that everything has united with Allâhu ta'âlâ, which is quite contrary to fact. Could the creation ever be the same as the eternal one?

Answer: The person of creation, i.e. the nature and the haqîqat of creatures, consists in a number of symptoms and states, which are mirrors reflecting the Names and Attributes of Allâhu ta'âlâ, and these things are not the same as the Dhât-i-ilâhî. Nor are they united with the Dhât-i-ilâhî. Only, these states exist with the Dhât-i-ilâhî. He, alone, is the Qayyûm of all, [i.e. He who keeps all in existence.]

Question: Inasmuch as everyone who says, "I," points to the Dhât-i-ilâhî by saying so, the person of creation, i.e. their nature and haqîqat, is the same as That of the Dhât-i-ilâhî. For, anyone who says, "I," points to their own haqîqat and nature by saying so. Don't holders of the Tawhîd-i-wujûdî say so, too?

Answer: Yes, it is true. Everyone who says, "I," points to their own haqîqat. Yet since their haqîqat consists in an asemblage of states, they can not be pointed to. For, states can not be pointed to as self-standing entities. Since man's haqîqat does not admit of being pointed to, when it is pointed to, its Qayyûm, i.e. the Dhât-i-ilâhî will have been indicated. Then the creature and the Creator are different from each other. The fact is not as the holders of the tawhîd-i-wujûdî say. It is so amazing that although Haqq ta'âlâ is pointed to when the creature says. "I," the creature still retains its own being and continues to be the creature, which in turn makes it (sound) incorrect to say, "**Subhânî**," or "**Ana-l-Haqq**." Maybe, he cannot say so because he perceives the difference.

Question: Doesn't the creature's existing with Allâhu ta'âlâ mean a change in Allâhu ta'âlâ, which in turn is out of the question?

Answer: The creature has not been integrated with Allâhu ta'âlâ or united with Allâhu ta'âlâ. The only event is that it exists with Allâhu ta'âlâ.

Question: Since creatures consist only in symptoms, states, and attributes, there has to be a place for them to be attached to. For, as we said earlier, they cannot be on their own. That place cannot be the Dhât-i-ilâhî, either. Nor can it be the adam [non-existence]. Where is that place?

Answer: The a'râz, [i.e. states and attributes,] can not stay in existence on their own. They have to be with something else. Because physicists construe this togetherness as integration, they look for a place for the a'râz. They say that the a'râz cannot state in the absence of a place. However, existence in the meaning where we use it does not require a place. We understand that everything exists with the Dhât-i-ilâhî in a manner that does not involve integration or a location. Physicists may or may not believe what we say. Their denial can not change what we see and know. We know that this is the case. Their scepticism cannot obliterate our knowledge. Let us explicate our argument with an example: Conjurers show unusual things. All the spectators know that the appearances being conjured up do not exist on their own. They know that they stay with the conjurer and yet not at a place. They know also that they have not united with the conjurer. It is only with him that they exist. In a similar manner Allâhu ta'âlâ has created the things at the level of perception and imagination. Only with Him do they stay in existence. He has made eternal torment or infinite blessings dependent on these creatures of His. These things do not stay in existence on their own. They stay with the Dhât-i-ilâhî without integration or union. A second example would be the image of a mountain or the sky in a mirror. A person devoid of mind will look on such images as real objects. He will say that they exist on their own in the mirror. However, if someone looks on the images as attributes, says that they exist with the mirror, and looks for a place for them, he must be a stupid jackass who denies his own obvious knowledge for the sake of following others. For, any person with reason knows that these images do not have a location, that they do not need a location. Likewise, people of kashf and shuhûd see all things as if they were images in a mirror. Allâhu ta'âlâ has given power to these images and protected them from ceasing to exist. And He has made the eternal activities in the Hereafter consequent upon (the doings of) these images. Nizâm, one of the superiors of (the branch of knowledge termed) Kalâm and a scholar in the Madhhab called Mu'tazila, deemed everything as an attribute and denied (the existence of) matter. He was too short-sighted to know that these attributes stayed in existence with Haqq ta'âlâ. He was censured by people who had reason. For, an attribute has to stay with something else. The author of the book **Futûhât-i-Makkiya**, [i.e. Muhyiddîn-i-'Arabî,] 'quiddisa sirruh', one of the great Awliyâ and profound scholars called the Sôfiyya-i-aliyya, said: "All things

are atributes, all of which stay in existence with one Being, who is the Dhât-i-ilâhî, (i.e. Allâhu ta'âlâ Himself.) Yet these attributes exist only for a moment. They can not stay in existence for two times. Every moment the entire 'âlam ceases to exist, to be substituted by a new one. This process is repeated every moment." According to this faqîr, (Hadrat Imâm Rabbânî means himself,) that is a view, rather than a fact. I explained this in the annotation to the book **Sharkh-i-rubâ'iyyât**. In a few words: People who progress along a path of Tasawwuf, before they attain their final destination, i.e. before the entire 'âlam disappears for good from their sight, see for a moment that the 'âlam is non-existent. The next moment they see that it exists. The third moment it disappears from their sight again. The fourth moment it is there again, and they see it. These momentary changes of sight continue until they are honoured with Fanâ, i.e. until the entire 'âlam is continuously non-existent in their sight. When Fanâ is attained a (spiritual) state will also be attained wherein the 'âlam is always non-existent in their knowledge.